

That which ordaineth, decerneth and
compolet.

Power animall } That moveth by voluntarie motion.

That which is called sensible, whereof
doe proceede the five wits.

Of that which ordai- } Imagination in the forehead.
neth doe proceede } Reason in the braine.
Remembrance in the noddle.

Operations, } Appetite by heate and dryth.
Digestion by heate and moysture.
Retaining by cold and dryth.
Expulsion by cold and moyst.

Spirit is an ayrie substance, subtil, stirring the po-
wers of the bodie, to performe their operations, which
is divided into

Naturall, which taketh his beginning of the
liver, & by the veines which haue no pulse,
spreadeth into the whole bodie.

Vital, which proceedeth from the heart, & by
the arteries or pulses is sent into the whole
bodie.

Animall, which is ingendred in the braine,
and is sent by the synewes throughout the
bodie, and maketh sense or feeling.

Annexed to things naturall.

Adolescentie to 25. yeares, hot and moyst,
in the which time the bodie groweth.

4 Ages, be 4. Juvenile unto 40. yeares, hote and drye,
wherein the bodie is in perfect growth.

Senectute unto 60. yeares, colde and drye,
wherein the body beginneth to decreasse.

Age decrepitate untill the next time of life, accidently
moyst, but naturally colde and drye, wherein the powers
and strength of the bodie be more and more diminished.

THE
Castell of Health,

Corrected, and in some places

Augmented by the first Author
thereof, Sir Thomas Elyot
Knight.

AND NOW REVVISED
perused and printed in the
Yeare of our Lord.

1595.



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be sold by Matthew Lownes.





THE PROHEME OF SIR THOMAS ELIOT KNIGHT, INTO

his booke called the Castell of Health.

CAlen the most excellent Phisition feared, that in writing a compendious doctrine for the curing of sicknes, he should lose all his labour, for as much as no man almost did endeavour himselfe to the finding of truth, but that all men did so much esteeme riches, possessions, authoritie, and pleasures, that they supposed them, which were studious in any parte of Sapience, to bee mad or distract of their wittes, for as much as they deemed the chiefe Sapience, which is in knowledge of things belonging as wel to God as to man, to haue no being. Since this noble writer found that lacke in his time, when there flourished in sundry Countries a great multitude of men, excellent in all kindes of learning, as it dooth yet appeare by some of their workes, why should I be grieved with reproches, wherewith some of my Countrey doe recompence me, for my labours taken without hope of temporall reward, only for the fervent affection, which I haue ever borne toward the publike weale of my Countrey? A worthie matter, saith one, Sir *Thomas Eliot* is become a Phisition, and writeth in Phisicke, which becometh not a Knight, he might haue been much better occupied. Truly if they will call him a Phisition, which is studious about the weale of his Countrey, I vouchsafe they so name me, for during my life, I will in that affection alway continue. And why, I pray you, should men haue in disdayne or small reputation the science of Phisicke? Which being well vnderstood, truly experienced, and discretely ordered, dooth conserue health, without the which all pleasures be painefull, riches vaprofitable, company annoyance, strength turned to feeblenes, beautie to lothsomnesse, senses are dispersed, eloquence interrupted, remembrance confounded, which hath been considered of wise men, not only of the priuate estate, but also of Emperours, Kings, and other great Princes, who for the vniuersal necessitie, and incomparable vtility, which they perceiued to be in that science of Phisicke, they did not only aduance & honour it with speciall priuiledges, but also diuers & many of them were therein right studious, in so much as *Iuba* the King of *Mauritania & Lybia*, found out the vertuous qualities of the hearbe called *Eusforbium*, *Gentius* King of *Illyria*, found the vertues of *Gentia*, The hearbe *Lysimachia* tooke his name of King *Lysimachus*, *Mithridates* the great King of *Pontus*, found first the vertues of *Scordion*, and also inuented the famous medicine against poyson, called *Mithridate*. *Arthemisia* Queene of *Caria* found the vertues of Motherwort, which in latine beareth her name, whereby her noble renoume hath longer continued, then by the making of the famous Monument ouer her dead husband, called *Mausoleum*, although it were reckoned among the wonderfull workes of the world, and yet her name with the said hearbe still abideth, whiles the sayd Monument a thousand yeares passed, was viterly dissolved.

It seemeth, that Phisick in this Realme hath been well esteemed, since the whole studie of *Salerne*, at the request of a King of England, wrote and set forth a compendious and profitable treatise, called the *Gouernance of Health*, in latine *Regimen Sanitatis*: And I trust in almightie God, that our soueraigne Lord the Kings Maiesty, who daily prepareth to stablish among vs true and vncorrupted doctrines, will shortly examine also this parte of studie, in such wise, as things apt for medicines, growing in this Realme, by conference with most noble authors may be so known, that we shall haue lesse neede of things brought out of farre Countries: by the corruption whereof, innumerable people haue perished, without blame to be giuen to the Phisitions, sauing only, that some of them be not diligent enough in beholding their drugges or ingredients, at all times dispensed and tried.

Besides the sayd Kings whom I haue rehearsed, other honorable personages haue

THE PROHEME.

written in this most excellent doctrine, and not onely of the speculative part, but also of the practise thereof, whole workes doe yet remaine vnto their glory immortal, as *Auicenna*, *Auenzoar*, *Rasis*, *Ceruelius Celsus*, *Soranus*, and which I should haue first named *Machbean*, and *Podalirius* noble Dukes in *Gracia*, which came to the siege of *Troy*, and brought with them xxx. great shippes with men of warre. This well considered, I take it for no shame to studie that Science, or to set forth any booke of the same, being thereto prouoked by the most noble and vertuous example of my most noble Master King *Henry the viij.* whose health I heartely pray God as long to preserue as GOD hath constituted mans life to continue: for his highnes hath not disdained to be the chiefe author and setter forth of an introduction into Grammar, for the chidren of his louing subiects, whereby hauing good masters, they shall most easely and in short time apprehend the vnderstanding and forme of speaking true and eloquent latine. O royall hart, full of very nobility. O noble breast, setting forth vertuous doctrine, and laudable study.

But yet one thing much greoueth me, that notwithstanding I haue euer honoured & specially fauoured the reuerend Colledge of approued Physitions, yet some of them hearing me spoken of haue said in derision, that although I were prettily seene in histories, yet being not learned in Physicke, I haue put in my booke diuers errors, in presuming to write of hearbes and medicines. First as concerning histories, as I haue planted them in my workes, being well vnderstood, they be not so light of importance, as they doe esteeme them, but may more suetly cure mens affections then diuers Physitions doe cure maladies. Nor when I wrote first this booke, I was not all ignorant in physicke. For before that I was twentie yeares old, a worshipfull Physition, and one of the most renoumed at that time in England, perceiuing me by nature enclined to knowledge, read vnto me the workes of *Galen*, of temperaments, naturall faculties, the introduction of *Iohannicus*, with some of the *Aphorismes* of *Hippocrates*. And after ward by mine owne study, I read ouer in order the more part of the workes of *Hippocrates*, *Galen*, *Orbasius*, *Paulus Celsus*, *Alexander Trallianus*, *Celsus*, *Plinius*, the one and the other, with *Dioscorides*. Nor did I omit to reade the long Canons of *Auicenna*, the commentaries of *Auerrois*, the practises of *Isake*, *Haliabhai*, *Rasis*, *Mejor*, and also of the more part of them which were their aggregators and followers. And although I haue neuer been at *Montpellier*, *Padua*, nor *Sa'erna*, yet haue I found some thing in Physicke, whereby I haue taken no litle profite concerning mine owne health. Moreover I wot not why Physitions should be angry with me, since I wrote and did set forth the Caffe of Health for their commoditie, that the vncertaine tokens of vrices, and other excrements should not deceiue them, but that by the true information of the sick man, by me instructed, they might be the more sure to prepare medicines conuenient for the diseases.

Also to the intent that men observing a good order in diet, and preventing the great causes of sicknes, they should of those maladies the sooner be cured. But if Physitions be angry, that I haue written Physick in English, let them remember that the *Greekes* wrote in Greeke, the *Romayns* in Latine, *Auicenna* and the other in *Arabike*, which were their owne proper and maternall tongues. And if they had been as much attached with enuie & couetise, as some now seeme to be, they would haue deuised some particular language with a strange cypher or fourme of letters, wherein they would haue written their science, which language or letters no man should haue known, that had not professed and practised Physicke: but those although they were Paynims & Iewes, yet in this part of charity they far surmounted vs Christians, they that would not haue so necessary a knowledge as Physick is, to be hid from them which would be studious about it.

Finally God is my Iudge, I writ neither for glorie, rewarde, nor promotion, only I desire men to deeme well mine intent, since I doe assure them, that all that I haue written in this booke, I haue gathered of most principall writers in Physick. Which being thoroughly studied, and remembred, shall bee profitable (I doubt not) vnto the reader, and nothing noyous to honest Physitions, that doe measure their studie, with moderate liuing and christian charitie.



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The first Booke of the *Castell of Health.*



In the conseruation of the bodie of mankind, within the limitation of health, (which as Galen sayth) is the state of the bodie, wherein we be neither grieved with paine, nor let from doing our necessarie businesse, doth belong the diligent consideration of three sorts of things, that is to say:

{ Things naturall.
{ Things not naturall, and
{ Things against nature.

Things naturall be 7. in number.

{ Elements.	{ Powers.
{ Complexions.	{ Operations.
{ Humors.	{ Spirits.
{ Members.	

These be necessarie to the being of health, according to the order of their kinde, and be alwayes in the naturall bodie.

Things not naturall be 6. in number.

{ Aire.	{ Mouing and rest.
{ Meates and drinke.	{ Emptines & repletion.
{ Sleepe and watch.	{ Affects of the minde.

B

Things

The first Booke of

Things against nature be three.

{ Sicknesse.
Cause of sicknesse.
Accident which followeth sicknesse. }

Annexed to things naturall.

Age, Colour, Figure, and diuersitie of kindes.

The elementes bee those originall things vnnixt and uncompound, of whose temperance and mixture, all other things hauing corporall substance, bee compact. Of them be foure, that is to say:

{ Earth.
Water.
Aire.
Fire. }

Earth is the most grosse and ponderous element, and of her proper nature is cold and drye.

Water is more subtile and light then earth, but in respect of Aire and fire, it is grosse and heauie, and of her proper nature is cold and moyst.

Aire is more light and subtile than the other two, and being not altered with any exterior cause, is properly hot and moyst.

Fire is absolutely light and clere, and is the clarifier of other elements, if they bee vitiat or out of their naturall temperance, and is properly hote and drye.

This is to be remembred, that none of the sayd elements be commonly seene or felt of moztall men, as they are in their originall being: but they which by our senses bee perceined, bee corrupted with mutuall mixture, and be rather earthly, waterie, airie, and fiery, than absolutely earth, water, aire, and fire.

Of

the Castell of Health.

3

Of the complexion of man.

CAP. 2.

Complexion is a combination of two diuers qualities of the foure elements in one bodie, as hot and drie of the fire, hot and moist of the aire, cold and moist of the water, cold and drie of the earth. But although all these complexions bee assembled in euery bodie of man and woman, yet the bodie taketh his denomination of those qualities which abound in him, more than in the other, as hereafter ensueth.

The bodie, where heate and moysture haue soueraintie, is called Sanguine, wherein the aire hath preheminance, and it is perceiued and knowne by these signes, which doe follow.

	Carnositie or fleshinesse.
	The veines and arteries large.
	Haire plentie and red.
	The visage white and ruddie.
	Sleepe much.
Sanguine.	Dreames of bloudie things, or things pleasant.
	Pulse great and full.
	Digestion perfect.
	Angrie shortly.
	Siege, vrine, and sweat abundant.
	Falling shortly into bleeding.
	The vrine red and grosse.

Where cold with moysture preuaileth, that bodie is called fleumaticke, wherein water hath preheminance, and is perceiued by these signes following.

B 2

Fleumaticke.

The first Booke of

Fatnes quauing and soft.
 Veines narrow.
 Haire much and plaine.
 Colour white.
 Sleepe superfluous.
 Dreames of things waterie or fish.
 Fleumatike. Slownesse.
 Dulnesse in learning.
 Cowardise.
 Pulse slow and little.
 Digestion weake.
 Spittle white, abundant, and thicke
 vyne grosse, white and pale.

Cholerike, is hote and drie, in whom the fire hath prebeminence, and is discerned by these signes following.

Leannes of bodie.
 Costifenesse.
 Haire blacke or darke, aburne, curled.
 Visage and skinne red as fire, or sallowe.
 Hot things noysfull to him.
 Little sleepe.
 Cholerike. Dreames of fire, fighting, or anger.
 Wit sharpe and quicke.
 Hardie, and fighting.
 Pulse swift and strong.
 Urine high coloured and clere.
 Voyce sharpe.

Melancholike is colde and drie, ouer whome the earth hath dominion, and is perceived by these signes following.

Melancho-

Leannes with barones of skinne.
 Haire plaine and thin.
 Colour duskyish, or white with leannes.
 Much watch.
 Dreames fearfull.
 Stiffe in opinions.
 Digestion slow and ill.
 Timorous and fearfull.
 Anger long fretting.
 Pulse little.
 Seldome laughing.
 Urine waterie and thin.

Melancho-
like.

BESIDES the sayd complexions of all the whole bodie,
 there bee the particular members complexion,
 wherein if there bee any distemperance, it bringeth
 sicknesse or grieve into the member: wherefoze to
 knowe the distemperance, these signes following
 would be considered. Forseene that it be remembred,
 that some distemperatures be simple, & some bee com-
 pound. They which be simple, be in simple qualities,
 as in heate, cold, moyst, or drie.

They which be compound, are in compound or mixt
 qualities, as heate and moysture: heate and drie: cold
 and moyst: cold and drie. But now first will we speak
 of the simple complexions of every principall mem-
 ber, beginning at the braine.

The braine
exceeding
in heat, hath

The head and visage very red and hot.
 The haire growing fast, black & curled.
 The veines in the eyes apparant.
 Superfluous matter in the nozethisles,
 eyes, and eares.
 The head much annoyed wth hot meates,
 drinkes, and savours.
 Sleepe short and not sound.

The first Booke of

The braine
exceeding
in cold, hath

Much superfluitie running out of y^e nose,
mouth, eares and eyen.

Haire straight and fine, growing slowly
and flaxen.

The head disposed by small occasion to
poles and murrres.

It is some annoyed with cold.

It is cold in touching.

Veines of the eyen not seeme.

Sleepe some what.

Moist in ex-
cess, hath

Haires plaine.

Seldome or neuer balde.

Wit dull.

Much superfluities.

Sleepe much and deepe.

The braine
drie, hath

No superfluities running.

Wit good and readie.

Watchfull.

Haires blacke, hard, and fast grow-
ing.

Bald shortly.

Complexions compounded.

Braine hote
& moyst di-
stempered,
hath

The head aking and beaue.

Full of superfluities in the nose.

The Southerne winde grie-
uous.

The Northerne winde whole-
some.

Sleepe deepe, but vnquiet, with
often wakings, and straunge
dreames.

The senses and wit vnperfect.

Braine

the Castell of Health. 7

Braine hote
and drie di-
stempered,
hath

Pone abundance of superfluitie which
may be expelled.
Sences perfect.
Much watch.
Soner bald then other.
Much haire in childhode, and blacke or
browne and curled.
The head hot and ruddie.

Braine cold
& moyst di-
stempered,
hath

The sence and wit dull.
Much sleepe.
The head some replenished with super-
fluous moisture.
Distillations and poses, or murrres.
Not shortly balde.
Some hurt with cold.

Braine cold
and drie di-
stempered,
hath

The head colde in feeling, and without
colour.
The veines not appearing.
Some hurt with cold.
Often disgraced.
Wit perfect in childhod, but in age dull.
Aged shortly and balde.

Of the Heart.

The heart
hot distem-
pered, hath

Much blowing and puffing.
Pulse swift and busie.
Hardinesse and manhood.
Much promptnesse, actiuitie, and quick-
nesse in doing of things.
Furie and boldnesse.
The breast haire toward the left side.
The breast broad and the head little.
The bodie hot, except the liuer doe let it.
The

The heart
colde di-
stēpered,
hath

The pulse very little.
The breath little and slow,
The breaſt narrow.
The body al cold, except y^e liuer do enflame
fearefulnes. (it)
Scrupuloſitie and much care.
Curioſitie.
Slowneſſe in acts.
The breaſt cleane without haire.

The heart
moſt diſtē-
pered, hath

The pulse ſoft.
Some angrie, and ſome paciſied.
The bodie al moſt, except the liuer diſ-
poſeth contrary.

The heart
drie diſtem-
pered, hath

The pulse hard.
Not lightly angrie, but being angrie, not
ſome paciſied.
The bodie drie except the liuer doth diſ-
poſe contrary.

The heart
hot & moiſt,
hath

The breaſt and ſtomacke hairie.
Promptneſſe in acts.
Some angrie.
Fierceneſſe, but not ſo much as in hot and
drie.

Pulse ſoft, ſwift and buſie.
Breath o^r winde accordiſg, ſhortly fal-
leth into diſeaſes cauſed of putrifaction.

The heart pulse great and ſwift.
The breath o^r wind accordiſg.
The breaſt and ſtomacke all hairie.
Quick in his doings.

The heart
hot and dry.

Boldneſſe and hardneſſe.
Swift, and haſtic in mouiſg.
Some ſtirred to anger, and tyranious
in manners.

The breaſt broad, and all the bodie hot
and drie.

the Castell of Health.

9

The heart
colde and
moyst, hath

The pulse soft.
Fearefull and timozons.
Slow.
The bzeast cleane without haire.
Not hastily angrie, noz retaining anger.
The bzeast narrow.
All the bodie cold and moyst.

The heart
cold & drie,
hath

The pulse hard and little.
The winde moderate.
Seldome angrie, but when it happeneth it
dureth long.
The bzeast cleane without haire and little.
All the bodie cold and drie.

Of the Liuer.

The liuer in
heat distem-
pered, hath

The veines great.
The blond more hot then temperate.
The bellie hairy.
All the bodie hot exceeding temperate.

The liuer
cold distem-
pered, hath

The veines great.
Abundance of cleame.
The blond cold.
All the bodie cold in feeling.
The belly without haire.

The liuer
moyst diste-
pered, hath

The veines soft.
Much blond and thin.
All the bodie moyst in feeling,
except the heart disposeth it
contrarie.

The liuer drie di-
stempered, hath

The veines hard.
The blond little and thicke.
All the bodie drie.

C

The

The complexions compound may be discerned by the sayd simple qualities. And here is to bee noted, that the heat of the heart may banquish the cold of the liuer. For heate is in the heart, as in the fountaine or spring: and in the liuer, as in the riuer.

Of the stomacke.

The stomack
hot distem-
pered. } He digesteth wel, especially hard meates,
and that will not bee shortly alte-
red.
Light meates and some altered, be therein
corrupted.
The appetite little and slow.
He delighteth in meates and drinks which
bee hot: for euery naturall complexion
delighteth in his semblable.

The stomack
cold distem-
pered. } He hath good appetite.
He digesteth ill & slowly, specially grosse
meates and hard.
Colde meates doe ware so wze, being in
him vndigested.
He delighteth in meates & drinks which
be cold, & yet in them he is indamaged.

The stomack moyst
distempered. } He thirsteth but seldome, yet he de-
sireth to drinke, with superfluous
drinke he is hurt.
He delighteth in moyst meates.

The stomacke dry
distempered. } He is sone thirstie.
Content with a little drinke.
Diseased with much drinke.
He delighteth in drie meates.

It is to be noted, that the dispositions of the stomacke naturall, doe desire that which is of like qualities. The dispositions vnnaturall, doe desire things of contrarie qualities.

the Castell of Health.

II

Also not the stomacke onely causeth a man to thirst, or
not thirst, but also the liuer, the lungs, and the heart.

Of the genitories or stones of generation.

The genitories hot distempe- red, haue	{ Great appetite to the act of genera- tion. Ingendring men children. Haye soone growne about the mem- bers.
--	--

The genitories cold distem- pered, haue	{ Small appetite to the act of genera- tion. Ingendring women children. Slow growth of haire about the mem- bers.
---	---

The genitories moyst distempered, haue	{ Seede abundant, but thinne and watrye.
---	---

The genitories dry di- stempered, haue	{ Seede little, but méetly thicke in substance.
---	--

Genitories hot & moyst, haue	{ Lesse appetite to lecherie than in the which be hot and drye.
	{ More puissance to doe it, and without lesse damage.
	{ Hurt by abstaining from it.
	{ Lesse hairines than in hot and drye.

The genitories hot and drie, haue	{ Theseede thicke.
	{ Much fruitfulness of generation.
	{ Great appetite and readines to the act.
	{ Haire about the members soone growne.
	{ Swiftnes in speeding of the act.
	{ Soone therewith satisfied.
	{ Damage by vsing thereof.

The genito-
ries colde &
moyst, haue

The seede waterie and thin.
Little desire to the act, but moze puissance
then in them which be cold and drie.
Little haire oꝛ none about the members.

The genito-
ries colde &
drie, haue

Haire none oꝛ few.
Little appetite oꝛ none to lecherie.
Little puissance to doe it.
Engendring moze females than men chil-
dren.
That little seed is thicker than in cold and
moyst.

Of Humours.

In the bodie of man be foure pꝛincipall humours, which
continuing in the pꝛopoztion, that nature hath limit-
ted, the bodie is free from all sicknes. Contrariwise, by
the increase oꝛ diminutio of any of them in quantitie oꝛ
qualitie, ouer oꝛ vnder their naturall assignement, vne-
quall temperature commeth into the bodie, which sick-
nesse followeth moze oꝛ lesse according to the lapse oꝛ
decay of the temperatures of the sayd humours, which
be these following.

Bloud, Fleume, Choler, Melancholy.

Bloud hath pꝛeeminence ouer all other humours in
sustaining of all liuing creatures, for it hath moze cōfoꝛ-
mitie with the originall cause of liuing, by reason of tem-
peratnes in heate and moysture, also nourisheth moze
the bodie, and restozeth that which is decayed, being the
very treasure of life, by losse whereof death immediatly
followeth. The distemperature of bloud happeneth by
one of the other thre humours, by the inoꝛdinate oꝛ su-
perfluous mixture of them.

Of Fleume.

Fleume is of two } Naturall, and vnnaturall.
sorts. } turall.

Naturall fleume is a humour cold & moyſt, white and sweete, or without taste, ingendred by insufficient decoction in the second digestion of the waterie or rawe parts of the matter decoct, called Chilus, by the last digestion made apt to be converted into blood. In this humour water hath dominion most principall.

Fleume vnnaturall is that which is mixt with other humours, or is altered in his qualitie: and therof is eight sundrie kinds.

- Fleume.**
- Wattrie, which is found in spetle of great drinkers, of them which digest it.
 - Slimy or raw.
 - Glasie like to white glasse, thicke.
 - Viscons like bird-lime and heauie.
 - Blaiserie which is very grosse, and as it were chalkie, such is found in the isynts of them which haue the golwe.
 - Salt that is mingled with choler.
 - Sower mixt with melancholy, that cometh of corrupt digestion.
 - Harsh, thicke and grosse, which is seldome found, which tasteth like greene crabs or slowes.
 - Stiptick or binding is not so grosse nor cold, as harsh, and hath the taste like to greene red wine, or other like straining y tongue.

Choler doth participate with naturall heate as long as it is in good temperance. And thereof is also two kindes. Naturall, and vnnaturall.

Choler naturall.

Naturall choler is the some of bloud, the colour whereof is red and clere, or more like to an orange colour, and it is hot & dry, wherein the fire hath dominion: & is light and sharpe, and is engendred of the most subtille part of matter decoct or boyled in the stomack, whose beginning is in the liuer.

Unnaturall choler is that which is mixt or corrupted with other humours, whereof be foure kinds.

Citrine or yelloe choler, which is the mixture of naturall choler, and watric fleume: and therefore hath lesse heate then other choler.

Pelkie like the pelks of egges, which is of the mixture of fleume congealed, and choler naturall, and is yet lesse hot then the other.

Greene like vnto leekes, whose beginning is rather of the stomacke then of the liuer.

Greene like to greene canker of mettall, and burneth like venime, and is of exceeding aduersion of choler or fleume, and by these two kinds nature is mortified.

Melancholy or black choler is diuided into two kinds.

Naturall, which is the dregges of pure bloud, and is knowne by the blacknes when it issueth either downward or upward, and is verily cold or drye.

Unnaturall, which proceedeth of the aduersion of cholerlike mixture, and is hotter and lighter, hauing in it violence to kill, with a dangerous disposition.

Of the Members.

There be diuer sities of members:
that is to say,

The braine. The heart.

The liuer. The stones of generation.

Officiall

Officiall members. { Synewes which doe serue to the braine.
Arteries or pulses, which doe serue to the heart.
Veines which doe serue to the liver.
Vessels spermatike, wherein mans seede lieth, which doe serue to the stones.

Partes called Similares, { Bones.
Crustell.
Cales betwixt the uttermost skinne and the flesh.
Muscles or fillets.
Fat flesh.

Members instrumentall. { The stomacke.
The raines.
The bowels.
All the great synewes.
These of their vertue doe appetite meate and alter it.

Of powers. { Animall.
Spiritnall.
Naturall.

Naturall power. { Which doe minister.
To whom is ministered.

Which doth minister. { Appetiteth.
Retaineth.
Digesteth.
Expelleth.

To whom is ministered. { Ingendeth.
Nourisheth.
Feedeth.

Power Spirituall. { Working, which dilateth the heart and arteries, and estones strengeth them.
Wrought, which is stirred by an exteriour cause to worke, whereof cometh anger, indignation, subtilties and care.

Power

That which ordaineth, decerneth and
composeth.
Power animall } That moveth by voluntarie motion.
That which is called sensible, whereof
doe proceede the five wits.

Of that which ordai- } Imagination in the forehead.
neth doe proceede } Reason in the braine.
Remembrance in the noddle.
Operations, } Appetite by heate and dryth.
Digestion by heate and moysture.
Retaining by cold and dryth.
Expulsion by cold and moyst.

Spirit is an ayrie substance, subtile, stirring the po-
wers of the bodie, to performe their operations, which
is divided into

Naturall, which taketh his beginning of the
liver, & by the veines which haue no pulse,
spreadeth into the whole bodie.

Vital, which proceedeth from the heart, & by
the arteries or pulses is sent into the whole
bodie.

Animall, which is ingendred in the braine,
and is sent by the synewes throughout the
bodie, and maketh sence or feeling.

Annexed to things naturall.

Adolescentie to 25. yeares, hot and moyst,
in the which time the bodie groweth.

Agnes, be 4. } Iuuenture vnto 40. yeares, hote and drye,
wherein the bodie is in perfect growth.

Senectute vnto 60. yeares, colde and drye,
wherein the body beginneth to decrease.

Age decrepitate vntill the next time of life, accidently
moyst, but naturally cold and drye, wherein the powers
and strength of the bodie be more and more diminished.

Colour.

Colour.

Of inward causes. Of outward causes.

Of equalitie of humours, as be that is red and white.

Of inequalitytie of humours, whereof doe proceede blacke, salowe, pale, or white onely.

Colours of inward causes.

Blacke } doe betoken dominion of heate,
Red }
Salow }
White, cold fleume.
Pale, cold melancholy.
Red, abundance of blood.
Salow, choler citrine.
Black, melancholy or choler adust.

Colour of outward causes.

Of colde or heate, as English men bee white, Moores be blacke.
Of things accidentall, as of feare, of anger, of sorrow, or other like motions.
Blacke, either of abundance of choler inflamed, or of much incending or adustion of blood.

Colour of haire.

Red haire of much heate, not adust.
Gray haire of abundance of melancholy.
White haire of the lack of naturall heat, and by occasion of fleume putrified.

All the residue concerning things naturall containned in the Introduction of Ioannicius, and in the little craft of Galen, I purposely passe ouer for this time, for as much as it doth require a reader hauing some knowledge in philosophy naturall, or els, it is hard and tedious to be vnderstood. Moreouer, this which I haue written

in this first table, shall be sufficient to the conseruation of health, I meane with that which now followeth in the other tables.

The second Table.

THings not naturall be so called, because they bee no portion of a naturall bodie, as they be, which bee called naturall things, but yet by the temperance of them, the bodie being in health, so consisteth: by the dissemperance of them, sickness is aduoced, and the body dissolued.

The first of things not naturall, is ayre, which is properly of it selfe, or of some materiall cause or occasion good or ill.

That which is of it selfe good, hath pure vapors and is odoriferous.

Also it is of it selfe, swift in alteration from hot and cold, wherein the bodie is not much prouoked to sweate for heate, ne too chill for vehemencie of cold.

Ayre among al things not naturall is chiefly to be obserued, for as much as it doth inclose vs, and also enter into our bodies, specially the most notable member, which is the hart, and we cannot be separated one houre from it, for necessity of breathing & fetching of winde.

The causes whereby the ayre is corrupted bee specially foure.

Influence of sundrie starres.

Great standing waters neuer refreshed.

Carraine lying long aboue ground.

Much people in small rounge lying vncleanly and stinkishly.

Winde bringing
wholsome ayre.

North which prouongeth life, by expulsiue
pulsing ill vapours.

East is temperate and lustie.

Winde bringing
ill ayre.

South corrupteth and maketh ill vapours.

West is very mutable, which nature doth hate.

Meates

Meates and drinkes.

In meate and drinke we must consider
foure things.

Substance. Custome.

Quantitie. Time.

Qualitie. Order.

Substance, some is good, which maketh good iuyce
and good blond: some is ill, and ingendzeth ill iuyce and
ill blond.

Meates and drinkes making good iuyce.

Bread of pure flower, of good wheate some what
nened, well baked, not too old, nor too stale.

Egges of Fesants, Hennes, Partriches, new layde,
potched, meane betweene ere and hard.

Milke new milked dronke fasting, wherein is Sugar
or the leaues of mints.

Fesants, Partriches or Chickens.

Capons or Hennes, Birds of the fields.

Fish of stony rivers, Ale sucking.

Porke young, Beefe not passing thre yeares old.

Pigeons, Venison of red Deere.

Pease pottage with mints, Feste of swine or calnes.

Figges ripe,

Bourage,

before meales.

Raisons.

Languedebeeffe, Parsley, Pints.

Rice with Almond milke.

Lettice, Cicorie, Grapes.

Wines good moderatly taken, well fined.

Ale and Beere sixe dayes olde, cleane brewed and not
strong.

Spirth with gladnes.

The liuer and bzaines of Hennes and Chickens, and
young Geese.

Meates and drinckes making ill iuyce.

Old beefe, Old mutton, Ose old, Swan old.

Duckes of the bodell, Inwards of beasts.

Blacke puddings.

The heart, liuer, and kidneies of all beasts.

The braines and marrow of the backe bone.

Woad culuers, Shellfish, except Crenisse de eau dulce.

Cheese hard, Apples and pearces much used.

Figges and grapes not ripe.

All raw hearbes, except Lettice, Borage and Cicorise.

Onions, } Immoderatly used, specially in cholericke
Garlike, } stomackes.
Leekes, }

Wine mustie and sorow. Feare, sorow, & pensiuenes.

Meates ingendring choler.

Garlike, Onions, Roket, Kerfis, Leekes, Mustard.

Pepper, Hony, Wine much drunken, Sweet meates.

Meates ingendring fleume.

All slimie and cleauing meates, Cheese newe.

All fish, specially in a flegmaticke stomacke.

Inwards of beasts, Lambes flesh.

The finest parts of flesh, Skinnies, Braines, Lungs.

Rapes, Cucumbers, Repletion, Lacke of exercise.

Meates ingendring Melancholy.

Beefe, Goates flesh, Hares flesh, Boares flesh.

Salt flesh, Salt fish, Cole worts.

All pulse, except white peason, Browne bread coarse.

Thicke wine, Blacke wine, Old cheese, Old flesh.

Great fishes of the sea.

Meates making thicke iuyce.

Rie bread mustie, Bread without leauen, Cake bread.

Sea fish great, Shell fish, Ose the kidneies.

The liuer of a swine, The stonies of beasts.

Milke

Milke much sodden, Rapes, All round rootes.
Cucumbers, Sweet wine, Deepe red wine, Garlike,
Mustard, Duganum, Hyssope, Bassill, Fenell, Cheese,
Egges fried or hard, Chestnuts, Paueles.
Figges greene, Apples not ripe, Pepper, Rokit.
Leekes, Onions, much bled.

Meates which doe hurt the teeth.

Clery hot meates, Putts, Sweet meates and drinks.
Radish rootes, Hard meates, Milke, Bitter meates.
Much vomit, Leekes, Fish fat, Limons, Colewortes.

Things hurtfull to the eyes.

Drunkenesse, Lecherie, Puff, All pulse.
Sweet wines and thicke wines, Hempseede.
Very salt meates, Garlike, Onions, Colewortes.
Radish, Reading after supper immediatly.

Making great opilations.

Thicke milke, All sweete things.
Rie bread, Sweet wines.

Meates inflating or windie.

Beanes, Lupines, Cicer, Mille, Cucumbers.
All iuyce of hearbs, Figs dye, Rapes, Paueles raw.
Milke, Hony not well clarified, Puff.

Things good for the head.

Cubebes, Galingale, Lignum aloes, Parlozam.
Baulme mints, Gladen, Putmegges, Puske.
Rosenary, Roses, Hyony, Hyssope, Spike, Camomill.
Wellflote, Rew, Frankinsence.

Things good for the heart.

Cinamom, Saffron, Cozall, Cloues, Lignum aloes,
Pearles, Macis, Baulme mints, Myrabolanes,
Puske,

Spuske, Nutmegs, Rosemary.

The bone of the heart of the red Dære.

Pariozan, Buglosse, Bourage, Setwall.

Things good for the Liver.

Wormwood, Withwind, Agrimonie, Saffron.

Cloues, Endiue, Liverwort, Cicoyle, Plaintaine.

Dragons, Raisons great, Saunders, Fenell.

Violets, Rosewater, Lettice.

Things good for the Lungs.

Ellicampaine, Hyslope, Scabiose, Licoyse, Raisons,
Spaldenbaire, Penidies, Almonds, Dates, Pistaces.

Things good for the eyes.

Eyebright, Fenell, Wernaine, Roses, Celendine.

Agrimony, Cloues, Cold water.

Things good for the stomacke.

Pyrabolanes, Nutmegs, Diganum, Pistaces.

Quinces, Olibanum, Wormwood, Saffron, Corall.

Agrimony, Funetoyse, Galingale, Cloues.

Lignum aloes, Mastix, Mint, Spodium.

The innermost skinne of a Hennes gylar.

Coriander prepared.

The second Booke of the Castell of Health.

Of quantitie. CAP. I.

The quantitie of meate must bee portioned after the substance and qualitie thereof, and according to the complexion of him that eateth.

First it ought to bee remembred, that meates hot and moyst which are qualities of the bloud, are some turned into bloud, and therefore much nourisheth the bodie.

Some

Some meates doe nourish but little, hauing little con-
 formitie with blond in their qualities. Of them which
 doe nourish: some are more grosse, some lighter in diges-
 tion. The grosse meate ingendzeth grosse blond, but
 where it is well concoct in the stomacke and well dige-
 sted, it maketh the flesh more firme, and the officall me-
 bers more strong then fine meates. Wherefore of men
 which vse much labour or exercise, also of them which
 haue very cholerike stomackes here in England, grosse
 meates may be eaten in a great quantitie: and in a cho-
 lerike stomacke, beefe is better digested then a chickens
 legge, for as much as in a hot stomacke fine meates bee
 shortly adust and corrupted. Contrariwise, in a cold or
 fleumatike stomacke grosse meate abideth long budige-
 sted, and maketh putrified matter: light meates there-
 fore to such a stomacke be more apt and conuenient.

The temperate bodie is best nourished with a little
 quantitie of grosse meates, but of temperate meates in
 substance and qualitie they may safely eate a good quan-
 titie: forseene alway that they eate without gourman-
 dise, or leaue without appetite. And here it would be re-
 membred, that the cholerike stomacke doth not desire so
 much as he may digest: the melancholy stomacke may
 not digest so much as he desireth: for cold maketh appe-
 tite, but naturall heate concocteth or boyleth. Not with-
 standing, vnnaturall or supernaturall heate destroyeth
 appetite and corrupteth digestion, as it appeareth in fe-
 uers. Pozeoner, fruites and hearbes, specially rawe,
 would bee eaten in a small quantitie, although the per-
 son be very cholerike, for as much as they doe ingender
 thin watric blond apt to receiue putrification, which al-
 though it bee not shortly perceiued of him that vseth it,
 at length they feele it by sundrie diseases which are
 long in comung, and shortly sleieth, or bee hardy esca-
 ped. Finally, excesse of meates is to bee abhorred.
 For as it is sayd in the booke called Ecclesiasticus: In
 much

much meate shall be sickness, & inordinate appetite shall approach vnto choler. Semblably the quantity of drinke would bee moderated, that it exceede not, nor bee equall vnto the quantity of meate, specially wine which moderately taken, aydeth nature, and comforteth her: and as the sayd autho^r of Ecclesiasticus sayth: Wine is a reioysing to the soule and bodie. And Theogines sayth, in Galens worke: A large draught of wine is ill, a moderate draught is not euill, but commodious and profitable.

Of qualitie of meates.

CAP. 3.

Qualitie is the complexioⁿ, that is to say, it is the state thereof, as hot, cold, moyst, or drie. And some meates be in winter cold in act, and in vertue hot.

And it would be considered, that euerie complexion temperate and vntemperate, is conserued in his state, by that which is like thereto in forme & degree. But that which exceedeth much in distemperance, must be reduced to his temperance, by that which is contrarie to him in forme or qualitie, but like in degree moderately vsed. By forme is vnderstood grossenes, finenes, thicknes, or thinnes, by degree, as the first, the second, the third, the fourth in heate, cold, moysture, or dryth.

Of custome.

Custome in feeding is not to bee contemned, or little regarded: for those meates, to the which a man hath been of long time accustomed, though they be not of substance commendable, yet doe they sometime lesse harme then better meates, whereunto a man is not vsed. Also the meates and drinkes, which do much delight him that eateth, are to bee preferred before that which is better, but more vnsauorie. But if y^e custome be so pernicious, that it needes must be left, then would it be withdraue
by

by little and little in time of health, and not of sicknesse. For if it should bee withstanding in time of sicknesse, nature should sustaine treble detriment, first by the griefe induced by sicknesse: secondly, by receiuing of medicines: thirdly, by forbearing the thing wherein she delighteth.

Of the temperature of meates to be

receiued. CAP. 4.

TO keepe the bodie in good temper, to them whose naturall complexion is moyst, ought to bee giuen meates that bee moyst in vertue, or power: contrariwise to them, whose naturall complexion is drie, ought to be giuen meates drie in vertue, or power. To bodies untemperate, such meates or drinckes, which bee in power contrarie to the distemperance, but the degrees are alway to bee considered as well of the temperance of the bodie, as of the meates. For where the meates doe much exceede in degree the temperature of the bodie, they annoy the bodie in causing distemperance. As hot wines, pepper, garlike, onyons, and Salt, bee noysall to them which bee cholerike, because they bee in the highest degree of heate and dryth aboue the iust temperance of mans bodie in that complexion. And yet bee they oftentimes wholesome to them which bee fleumatiike. Contrariwise, cold water, cold hearbes, and cold fruits moderately vsed, bee wholesome to cholerike bodies, by putting away the heate, exceeding the naturall temperature, and to them which bee fleumatiike they bee vniwholesome, and doe bying into them distemperance of cold and moyst.

E

What

What distemperance happeneth by the excesse of
sundry qualities in meates and drinks.

CAP. 5.

Cold, doe congeale and mortifie.
Moyst, doe putrifie and hasten age.
Dry, sucketh by naturall moysture.
Clammie, stoppeth the issue of vapors and v-
rine, & ingendzeth rough fleume and gravel.
Fat and oyle swimmeth long in y^e stomacke,
and bringeth in lothsomnes.
Meates. **Bitter**, doth not nourish.
Salt, doe fret much the stomacke.
Harrish, like the taste of wild fruits, doe con-
stipate and restraine.
Sweete chaseth the blond, and causeth opila-
tions or stoppings of the pores and con-
duites of the bodie.
Sower cooleth nature, and hasteneth age.

What commoditie happeneth by the moderate vse of
the sayd qualitie of meates and drinks.

CAP. 6.

Cold allwageth the burning of choler.
Moyst, humecteth that which is dried.
Dry, consumeth superfluous moysture.
Clamy, thickeneth y^e which is subtil & pearcing.
Bitter, clenseth and wipeth off, also mollifi-
Meates. eth and expelleth fleume.
Salt, relenteth fleume clammy, and drieth it.
Fat & vinctuous, nourisheth & maketh soluble.
Stiptike or rough on the tongue, bindeth and
comförteth appetite.
Sweet doth cleanse, dissolue, and nourish.

Of fruites. CAP. 7.

FOrasmuch as befoze that tillage of corne was inuented, and that deuouring of flesh and fish was of mankind vsed, men vndoubtedly liued by fruites, and nature was therewith contented and satisfied, but by change of the diet of our progenitozs, there is caused to bee in our bodies such alteration, from the nature which was in man at the beginning, that now all fruits generally are noysfull to man, and doe ingender ill humours, and bee oft times the cause of putrified feuers, if they bee much and continually eaten. Notwithstanding, vnto them which haue abundance of choler, they bee sometime conuenient to repressse the fleume which procedeth of choler. And some fruites which bee driptike or binding in taste, eaten befoze meales, doe bind the belly, but eaten after meales, they be rather laxative. Now shall it bee expedient to write of some fruites particularly, declaring their noysfull qualities in appearing of nature, and how they may be vsed with least detriment.

Of Gourds.

Gourds raue be vnpleasant in eating, ill for the stomacke, and almost neuer digested, therefore he that must needes eate them, must boyle them, rost them, or frite them, euery way they bee without sauour or taste, and of their proper nature they giue to the bodie colde and moyst nourishment, and that very little: but by reason of the slipperines of their substance, and because all meates which be moyst of their nature, bee not binding, they lightly passe forth by the belly. And being well ordered, they will be meetly concoct, if corruption in the stomacke doe not preuent them: they be cold and moyst in the second degre.

Galen de J.
men. 2.

Of Melons and Pepons.

Melons and Pepons bee almost of one kinde, but that the Melon is round like an Apple, and the

innermost

innermost part thereof, where the seedes are contained, is vsed to be eaten. The Pepon is much greater, & somewhat long, and the inner part thereof is not to be eaten. They both are very cold & moyst, and do make ill iuyce in the bodie, if they be not well digested, but the Pepon much more then the Melon, they doe least hurt, if they bee eaten afoze meales. Albest if they doe finde in the stomack flemme, they be turned into flemme: if they find choler, they bee turned into choler. Notwithstanding, there is in them the vertue to cleanse and to prouoke vrine: they be cold and moyst in the second degree.

Cucumbers.

Galen de ali-
men. 2.

Cucumbers doe not excede so much in moysture as Melons, and therefore they be not so soone corrupted in the stomacke. But in some stomackes, being moderately vsed, they doe digest well: but if they be abundantly eaten, or much vsed, they ingender cold and thick humours in the veines, which neuer or seldome is turned into good bloud, and sometime bringeth in feuers. Also they abate carnall lust. The seedes as well thereof, as of Melons and Gourds, being dyed and made cleane from the huskes, are very medicinable against sicknesses proceeding of heate, also the difficultie or let in pissing: they be cold and moyst in the second degree.

Dates.

Be hard to digest, therefore being much eaten and not well digested, they annoy the head, and cause gnawing in the stomacke, and maketh grosse iuyce, and sometime cause obstructions, or stoppings in the liuer and spleene. And where there is inflammation or hardnes in the bodie they are vnholsome, but being well digested and temperatly vsed, they nourish & make the flesh firme, and also bindeth the belly: old Dates bee hot and drie in the first degree: new gathered are hot and moyst in the first degree.

Of Figges.

Figges eaten doe shortly passe out of the stomacke, and are sone distributed into all the partes of the bodie, and haue the power to cleanse specially grauell, being in the raines of the back: but they make no substanti- all nourishment, but rather somewhat lose and windie, but by their quicke passage, the winde is sone dissolued. Therefore if they bee ripe, they doe least harme of anie frutes, or almost none. Dye figs and old, are moze hotte and moist than new gathered, but being much eatē they make ill blood and iuyce, and as some doe suppose, doe ingender Lice: & also annoyeth the liuer and the spleene, if they bee inflamed: but hauing the power to attenuate or make humors currant, they make the bodie soluble, and doe clense the raines. Also being eaten before dinner with ginger or pepper, or powder of Time, or Benirvall: they profit much to them which haue opilations or hard congealed matter in the inner parts of the bodie, or haue distillations or reumes falling into the breast & stomack. Few figges are hot and moist, olde figges are hot in the first degree, and dye in the second.

Of Grapes, and Raysons.

Grapes doe not nourish so much as figges, but being ripe, they make not much ill iuyce in the bodie: albeit newly gathered they trouble the bellie, and filleth the stomacke with winde, therefore if they bee hanged by a while, ere they be eaten they are the lesse noyfull. Sweet grapes, are hottest, and doe lose somewhat, and make a man thirstie. Some grapes are cold, and doe also lose, but they are hard of digestion, and yet they doe not nourish. They which are in taste bitter or harrish, be like to them that are solwe. Raysons doe make the stomacke firme and strong, and doe prouoke appetite, and do comfort weake bodie: being eaten afoze meales, they be hot

in the first degré, and moist in the second.

Of Cheries.

Cheries if they be swæte, the do some slip downe into the stomacke, but if they be solwe or sharpe, they bee moze hole some, and do lose: if they be eaten fresh & newly gathered, they be cold and moist in the first degré.

Of Peaches.

Peaches doe lesse harme, and doe make better iuyce in the bodie, for they are not so some corrupted being eaten: of the iuyce of them may be made a syrupe very hole some against the distemperance of choler, whereof proceedeth a stinking breath, they be cold in the first degré, and moist in the second.

Of Apples.

Apples eaten soon after þ they be gathered, are cold, hard to digest, and doe make ill and corrupted blond, but being well kept untill the next winter, or the yeare following, eaten after meales, they are right hole some, & doe confirme the stomacke, & make good digestion, specially if they bee roasted or baked, most properly in a cholericke stomack: they are best preserved in hony, so the one touch not an other. The rough tasted apples are hole some, where the stomacke is weake by distemperance of heate or much moysture. The bitter apples, where the griefe is increased. The solwe apples, where the matter is congealed or made thick with heate: in distemperature of heate and dryeth by drinking much wine, they haue bene found commodious being eaten at night going to bed, without drinking to them: they be cold and moist in the first degré.

Of Quinces.

Quinces bee colde and drie: eaten afoze meales they bind and restraine the stomacke, that it may not digest

gest well the meate, except that they be roasted or sodden, the core taken out and mixed with hony clarified, or sugar, then they cause good appetite, and preserveth the head from drunkenness: taken after meate, it closeth and draweth the stomacke together, and helpeth ill digestion, and mollifieth the belly, if it be abundantly taken, they be cold in the first degree, and dry in the beginning of the second.

Of Pomegranates.

Pomegranates be of good iuyce, and profitable to the stomacke, specially they which are swete: but in a hotte feuer, they that are sowre bee more expedient and wholesome, for than the swete doth incende heate, and puffed by the stomacke.

Of Peares.

Peaes are much of the nature of apples, but they are heavier: but taken after meales roasted or baken, they are not unwholesome, and doe restrayne and knit the stomacke being ripe: they bee colde and moist in the first degree.

Medlars.

Medlars are colde and drye, and constrictive or straining the stomacke, and therefore they may bee eaten after meales, as a medicine, but not used as meate, for they ingender melancholie: they bee cold and dry in the second degree.

Walnuttes.

Walnuttes, if they be blaunched, are supposed to be good for the stomacke, and somewhat loosning the belly: mixte with Sugar, they doe nourish temperately. Of two dry nuts, as many figs, and xx. leaues of rewe, with a grain of salt, is made a medicine whereof if one doe eate fasting, nothing which is venomous may that day hurt

hurt him, and it also p̄serueth against the pestilence, and this is the very right sp̄th̄state, they be hot and dry in the second degree, after some opinions hot in the third degree, dry in the second.

Filberd and hasell nuttes.

They bee more strong in substance, then walnuttes, whereof they are not so easily or soone digested. Also they doe inflate the stomacke, and cause headache, but they ingender fatte. And if they be roasted, they be good to restraine reumes. Also eaten with pepper, they are good against torments of the belly, and the stopping of vyne. They be hot and dry in the first degree.

Of Almondes.

They doe extenuate and cleanse without any binding, wherefoze they purge the bzeast and lungs, specially bitter Almondes, also they do mollifie the bellie, prouoke sleepe, and causeth to pisse well, 5. or 6. of them eaten afoze meate keepe a man from being drunke: they bee hot and moist in the first degree.

Of Chestnuttes.

They being roasted vnder the embers, or hot ashes, doe nourish the body strongly, and eaten with honie fasting, do helpe a man of the cough.

Of Prunes.

Of the garden and ripe, doe dispose a man to the strole, but they doe bring no manner of nourishment. To this fruit like as to figges this propertie remaineth, that being dried they doe profite: the Damaske p̄tune rather bindeth then loseth, and is more commodious vnto the stomacke, they be cold and moist in the third degree.

Oliues.

Conditte in salt licoure, taken at the beginning of a meale, doth corroborate the stomacke, stirreth appetite

life and loseth the belly being eaten with vinegar. They which be ripe are temperately hot, they which be gréene are cold and drie.

Of Capers.

They nourish nothing after that they be salted: but yet they make the belly loose, and purgeth flemme, which is therein contained. Also stirreth appetite to meate and openeth the obstructions, or stopping of the liver and spleene, being eaten with ormele, before any other meat: they be hot and drie in the second degré.

Orenge.

The rinde taken in a little quantitie doe comforte the stomacke wherein it digesteth, specially conbited with sugar, and taken fasting in small quantitie. The iuyce of Orenge hating a tost of bread put into it, with a little poudre of mints, sugar, and a little cinamome maketh a very good sauce to prouoke appetite. The iuyce eaten with sugar in a hotte seuer, is not to bee discommended. The rinde is hotte in the first degré, and drie in the second, the iuyce of them is colde in the second degré, and drie in the first.

Herbes vsed in potage, or to eate.

Generally all hearbes raw, and not sodden, doo ingender cold and watry iuyce, if they be eaten customably or in abundance, albeit some hearbes are more comestible, and lesse harme unto nature, and moderately bled, maketh meetely good blood.

Lettice.

Among al hearbes none hath so good iuyce as lettice, for some men doe suppose that it maketh abundance of blood, albeit not very pure or perfect: it doth set a hot appetite: and eaten in the evening it prouoketh sleepe: albeit, it neither doth loose, nor binde the belly of his owne propertie. It increaseth milke in a womans breast, but it abateth carnal appetite, and much vsing thereof hur-

teth the eyesight. It is cold and moist temperately.

Colewortes and Cabages.

BEfore that avarice caused Marchauntes to fetch out of the East and South partes of the worlde, the traf-
fike of spice, and sumptuousnes to content the vn-
stablenesse of wanton appetites: Colewortes for the
vertues supplied to bee in them were of such estimation,
that they were iudged to be a sufficient medicine against
all diseases, as it may appeare in the booke of wise Ca-
ro wherein hee writeth of husbandrie. But now I will
no more remember, than shall be required, in that which
shalbe vsed as meat, and not pure Medicine. The iuyce
thereof hath vertue to purge: The whole leanes being
halfe sodden, and the water polued out, and they being
put estloones into hot water, & sodden until they be ten-
der, so eaten they doe bind the belly. Some do suppose if
they be eaten raw with vinegar before meat, it shall pre-
serue the stomacke from surfetting, and the head from
drunkennes: albeit, much vsing of them dulseth the sight,
except the eyes be verie moist. Finally, the iuyce that it
maketh in the body, is not so commendable, as that which
is ingendred of lettice. It is hotte in the first degree, and
drie in the second.

Cycory or Suckory.

It is like in operation to Lettise, and tempereth cho-
ler wonderfully, and therefore in all cholericke feuers,
the decoction of this hearbe, or the water thereof stilled,
is right expedient. Semblably the hearbe and roote boy-
led with fleshy that is fresh, being eaten, keepeth the sto-
macke & head in very good temper. I suppose that Sou-
thistle and Dentsellion be of like qualities, but not so co-
nvenient to bee vsed of them which are hole, because they
are wilde of nature and more bitter, and therefore cau-
seth fastidiousnesse or lothsomenesse of the stomacke. It

is cold and dry in the second degree.

Endiue and Scariole.

Bee much like in their operations to Cicory, but they are more conuenient to medicine then to meat. Albe it Scariole called white Endiue, hauing the toppes of the leaues turned in, and laide in the earth, at the latter ende of sommer, and couered, becommeth white and cryspe, like to the great stalkes of Cabage lettice, which are in winter taken vp and eaten. And to them that haue hot stomaches and dry, they be right holefome, but being too much vsed or in very great quantitie, they ingender the humour which maketh the collicke: they bee colde and moyst in the first degree.

Mallows.

Are not cold in operation, but rather somewhat warm, and haue in them a slipperines. Galen de ali-
mentis. Therefore being boy-
led and moderately eatē with oyle and vineger, they make meetly good concoction in the stomache, and cleanse the superfluous matter therein easily to passe, and cleanse the belly. It is hot and moyst in the first degree.

White beetes.

Are also abstersiue and loseth the belly, but much eaten annoieth the stomache, but they are right good against obstructions or stopping of the liuer, if they be eaten with vineger or mustard, likewise it helpeth the spleen. It is cold in the first degree, and moyst in the second.

Purslaine.

Doth mitigate the great heate in all the inward parts of the bodie, semblably of the head and eyes, also it represseth the rage of Venus, but if it bee preserved in salt or brine, it heateth and purgeth the stomache. It is cold in the third degree, and moyst in the second.

Charuayle.

It is very profitable vnto the stomache, but it may not

suffeyne very much boyling, eaten wth vineger, it prouoketh appetite, & also vyne. The decoction thereof drunke with wine cleanseth the bladder.

Sorrell.
Being sodden it looseth the belly. In a time of pestilence, if one being fasting, doe chewe some of the leaues, and sucke downe the iuyce, it inuincibly preserveth from infections, as a new practiser called Guainerius doth write. And I my selfe haue proued it in my household.

The seedes thereof brayed and drunke with wine and water, is very holisome against the collicke and fretting of the guttes: it stoppeth fluxes, and helpeth the stomack annoyed with repletion. It is cold in the third degree and drye in the second.

Parsley.

It is very convenient to the stomacke, and comforteth appetite, and maketh the breath sweet, the seedes and root maketh vyne to passe well, and breaketh the stone, dissolueth windes: the rootes boyled in water, and thereof ordynell being made, it dissolueth scumme, & maketh good digestion. It is hot and dry in the third degree.

Fenell.

Being eaten the seede or root maketh abundance of milke, likewise drunke with Rysane or ale. The seede somewhat restrayneth fluxe, prouoketh to pisse, and mitigateth frettings of the stomacke and guttes, specially the decoction of the root, & the matter, causing fretting, be cold, but if it be of a hotte cause, the vse thereof is dangerous for inflammation or ulceration of the raine or bladder. It is hotte in the third degree, and dry in the first.

Galen simplici.
de medica-
men. lib. 2. ca. 7.

Myse seede.
It maketh sweete breath, prouoketh vyne, and dryeth downe things cleauing to the rapnes or bladder, stirreth up courage, and causeth abundance of milke. It is hotte and dry in the third degree.

Beanes.

Beanes.

They make wind, howsoever they bee ordered: the substance which they do make is spungie, and not firme, albeit they be absterfue, or cleansing the bodie, they tarfe long ere they bee digested, and make grosse iuyce in the bodie: but if onyons bee sodden with them, they be lesse noysfull.

Peason.

Are much of the nature of Beanes, but they be lesse windie, and passeth faster out of the bodie: they bee also absterfue, or cleansing, specially white peason, and they also cause sweetly good nourishing, the husks taken away. And the broth wherein they bee sodden, cleanseth right well the reins and bladder.

Rape rootes, and Nauewes.

The iuyce made by them is very grosse, and therefore being much eaten, if they bee not perfectly boiled in the stomacke, they doe make crabe or raw iuyce in the veines. Also if they be not well boyled, they cause winds, and annoy the stomacke, and make sometimes freethings: if they be well boyled first in cleane water, and that being cast away, the second time with fat flesh, they nourish much, and doe neither loose nor drive the bellie. But Nauewes do not nourish so much as Rapes, but they be even as windie.

Turnep.

Being well boyled in water, and after with fat flesh, nourisheth much, augmenteth the seeds of man, prouoketh carnall lust. Eaten raw, they stirre up appetite to eat, being temperately used, and be convenient unto the which haue putrified matter in their breasts or lungs, causing them to spit vally: but being much and often eaten, they make raw iuyce and windines.

38 The second Booke of

Parsneps and Carrets.

Gal. simp. me-
dica. lib. 7.

They do nourish with better iuice then other rootes, specially Carrets, which are hot and dry, and expelleth winde. Notwithstanding, much bled they ingender ill iuice, but Carrets lesse then Parsneps, the one and the other expelleth brins.

Radish rootes.

Have the vertue to extenuate or make thime and also to warme. Also they cause to breake wind, & to pisse. Being eaten afore meales, they let the meate that it may not descend: but being eaten last, they make good digestion and loseth the belly, though Galenus write contrarie. For I among diuers other, by experience haue proued it. Notwithstanding, they be vnwholsome for them that haue continually the gowt or paine in the ioynts.

Garlike.

It doth extenuate and cut grosse humours, and slimie, dissolneth grosse windes, and heateth all the bodie: also openeth the places which are stopped generally where it is well digested in the stomacke: it is wholsome to diuers purposes, specially in the bodie, wherein is grosse matter, or much cold enclosed, if it be sodden untill it loseth his tartnesse, it somewhat nourisheth, and yet loseth his property to extenuate grosse humours: being sodden in milke, it profiteth much against distillations from the head into the stomacke.

Onions.

Doe also extenuate, but the long onions more then the round, the red more then the white, the dry more then they which be grinner: also raw more then sodden, they stirre appetite to meate, and put away lothsomnes, and lose the belly, they quicken sight, & being eaten in great abundance with meate, they cause one to sleepe soundly.

Leekes.

Be of ill iuice, and doe make troublous dreames, but they doe extenuate and cleanse the bodie, and also make it soluble,

solable, and prouoketh vrine. Moreover, it causeth one to spit out easily the fleume which is in the breast.

Sage.

It heateth, and some what bindeith, and therewith prouoketh vrine, the decoction of the leaues and branches being dronke. Also it stoppeth bleeding of wounds, being layd vnto them. Moreover, it hath been proued that women, which haue been long time without children, and haue dronke ten ounces of the iuyce of Sage, with a grain of salt, a quarter of an houre before that they haue companied with their husbands, haue conceived at that time. It is hot and dry in the third degree, the vsing thereof is good against palsies.

Hysope.

Doth heate and extenuate, whereby it digesteth thicke fleume: being prepared with figges, it purgeth fleume downward, with honey and water, upward: boyled in vineger it helpeth the toothach, if the teeth bee washed therewith. It is hot and drye in the third degree.

Bourage.

Comforteth the heart and maketh one merrie, eaten raw before meales, or layd in wine that is dronke. Also it mollifieth the bellie and prepareth to the stoule. It is hot and moyst in the middle of the first degree.

Sauery.

Purgeth fleume, helpeth digestio, maketh quick sight, prouoketh vrine, and stirreth carnall appetite. It is hot and dry in the third degree.

Roker.

Heateth much, and increaseth the seede of man, prouoketh courage, helpeth digestion, and some what looeth. It is hot and moyst in the second degree.

Time.

Dissolneth windes, breaketh the stone, expelleth vrine, and ceaseth frettings. It is hot and drye in the third degree.

Peniroyall.

Pennyroyall.

Doth extenuate, heat, and deoat, it refozmeth the stomacke oppressed with fleume, it doth recomfozt the faint spirit, it expelleth melancholy by siege, & is medicinable against many diseases. It is hot and drie in the third degree.

Towncrosses.

Paulus discommendeth, saying, that it resisteth concoction, and hurteth the stomacke, and maketh ill iuyce in the bodie: taken as medicine, it helpeth many diseases. It is hot and drie in the third degree.

Rosemary.

Hath the vertue to heate, and therefore it dissolneth humours congealed with colde: it helpeth against palsies, falling sicknes, old diseases of the breaſt, torments or fretting, it prouoketh vrine and sweat: it helpeth the cough, taken with pepper and honey: it putteth away toothach, the roſe being chewed, or the iuyce thereof put into the tooth being burned, the ſume thereof resisteth the pestilence: the rinde thereof sodden or burned, the ſume received at the mouth, stoppeth the reume which falleth out of the head into the cheekes or throte, which I my selfe haue proued: the greene leaues bruſed, do stop the Hemorrhoides, if they be laid vnto them. What beareth is hot and drie in the third degree.

Spices growing out of this realme vsed in
meate and drinke. CAP. 10.

Pepper.

Blacke pepper is hottest, and most drie, white pepper is next, long pepper is most temperate. The generall propertie of all kinds of pepper is to heate the bodie, but as Galen sayth, it pearceth downwa:d, and doth not spread into the veines, it helpeth digestion, expulseth vrine, and it helpeth against the diseases of the breaſt, proceeding

the Castell of Health. 41

ding of colde. It is hot in the first degré, and drie in the second.

Ginger.

Heateth the stomack, and helpeth digestion, but it heateth not so soone as pepper: but after ward the heate remaineth longer, and causeth the mouth to be moyst. Being gréene or well confectioned in sirupe, it comforteth much the stomacke and head, and quickeneth remembrance, if it be taken in the morning fasting. It is hot in the second degré, and drie in the first.

Saffron.

Somewhat bindeth, heateth and comforteth the stomacke, and the heart specially, and maketh good digestion, being eaten or dronken in a small quantitie. It is hot in the second degré, and drie in the first.

Cloues.

Haue vertue to comfort the sinewes, also to consume and dissolue superfluous humours. They be hot and drie in the third degré: sodden with milke, it comforteth the debilitie of nature.

Maces.

Dioscorides commendeth to be dronk against spitting of blood, and blondie fluxes, & excessive laces. Paulus Aegineta addeth to it, that it helpeth the colicke. They be hot in the 2. degré, and dry in the 3. degré. It is to the stomacke very commodious, taken in a little quantitie.

Nutmegges.

With their swæt odour comfort & dissolue, & sometime comforteth the power of the sight, and also the braine in cold diseases, and is hot and drie in the second degré.

Of Bread. CAP. II.

Bread of fine flower of wheate, hauing no leauen, is slow of digestion, and maketh stantie humours, but it nourisheth much: if it be leauened, it digesteth sooner.

Bread hauing much branne, filleth the bellie with excrementis,

crements, and nourisheth little or nothing, but shortly descendeth from the stomacke. The meane betwene both, sufficiently leavened, well moulded, and moderately baked, is the most wholesome to euery age. The greatest loaves doe nourish most fast, for as much as the fire hath not exhausted the moisture of them. Hot bread slowly passeth. Barley bread clenseth the bodie, & doth not nourish so much as wheat, and maketh cold iuyce in the bodie.

Of Flesh. CAP. 12.

Bese of England to Englishmen, which are in health, bringeth strong nourishing: but it maketh grosse bloud, and ingendzeth melancholy: but being of young Oren, not exceeding the age of foure yeare, to them which haue cholerike stomackes, it is moze conuenient then chickens, and other like fine meates.

Swines flesh.

Above all kinds of flesh in nourishing the body, Galen most commendeth Porke, not being of an olde Swine, and that it be well digested of him that eateth it. For it maketh best iuyce, it is most conuenient for young persons, and them which haue sustained much labour, and therewith are fatigate, and become weake. Young pigs are not commended, befoze that they be one moneth old, for they doe breed much superfluous humours.

Lambe.

Is very moist and clemmatiske, wherefoze it is not conuenient for aged men, except that it be very dry roasted, nor yet for them which haue in their stomackes much cleume.

Mutton.

Galen doth not commend it, notwithstanding experience proueth here in this Realme, that if it be young, it is a right temperate meate, and maketh good iuyce: and therefore it is used moze then any other meate in all diseases.

diseases. And yet it is not like good in all places, nor the sheepe which beareth finest wooll, is not the sweetest in eating, nor the most tender. But I haue found in some countries Mutton, which in whitenes, tendernes, and sweetnes of the flesh, might bee well nigh compared to Kid, and in digestion haue proued as wholesome.

Kid and Veale.

Of Galen is commended next vnto Porke: but some men doe suppose, that in health & sicknesse they be much better then porke, the iuyce of the both being more pure. And here it is to be noted, that of all beasts, which be dry of their nature, the youngest be most wholesome: of them that are moist, the eldest are least hurtfull.

Hippo. de ratione victus.
lib. 2. cap. 19.
Plin. 28.

Hare, and Cony.

Maketh grosse bloud, it drieth and stoppeth, but yet it prouoketh a man to pisse. Cony maketh better and more pure nourishment, and is sooner digested then Hare. It is well proued, that there is no meate more wholesome, or that more cleane firmly, and temperatly nourisheth then Rabbits.

Deere red and fallowe.

Hypocrates affirmeth, that the flesh of Harts & Hindes to be ill iuyce, hard of digestion and dry, but yet moueth vryne. Of fallow deere, he nor any other old writer doth speake of, as I remember. I suppose, because there be not in all the world, so many as bee in England, where they consume a good part of the best pasture in the Realme, and are in nothing profitable, sauing that of the skinner of them is made better leather then is of Calues, the hunting of them being not so pleasant, as the hunting of other venery or vermine, the flesh much more vnwholesome and vnpleasant then of a red Deere, ingendring melancholy, and making many fearefull dreames, and disposeth the bodie to a fever, if it bee much eaten: notwithstanding the fat thereof (as some learned men haue supposed) is better to be digested then the leane.

Of Birds.

The flesh of all birds is much lighter, than the flesh of beasts, in cōparison most especially of those foules which trust most to their woings, & do breed in high countries.

Capons, Hennes and Chickens.

The Capon is aboue all other fowles praised: for as much as it is easily digested, and maketh little ordure, and much good nourishment. It is commodious to the breast and stomack. Hennes in winter are almost equal vnto the Capon, but they do not make so strōg nourishment. Auicen sayth, if they be roasted in the belly of a Kid or Lambe, they will be the better. Chickens in summer, specially if they bee cockrels, are very conuenient for a weake stomacke, and nourisheth a little. The flesh of a Cocke is hard of digestion, but the broth wherein it is boyled, loseth the belly: & hauing sodde in it Coleworts, Polipodium, or Cartamus, it purgeth ill humours, and is medicinable against gowtes, ioynt-ach, and feuers, which come by courses.

Fesant.

Excēdeth all fowles in swētnesse and wholesomnes, and is equall to a Capon in nourishing: but he is somewhat drier, and is of some men put in comparison, meane betweene a Henne and a Partrich.

Partrich.

Of all fowles is most sonest digested, and hath in him much nutriment, comforteth the braine, and maketh seede of generation, and reuiueth lust, which is abated.

Quailes.

Although they bee of some men commended, yet experience proueth them to encrease melancholie, and are of small nourishing.

Larkes.

Be as well the flesh as the broth very wholesome: eaten roasted, they doe much helpe against the colicke, as Dioscorides sayth.

the Castell of Health. 45

A Plouer.

Is slow of digestion, nourisheth little, increaseth melancholy.

Blacke birdes or ousyls.

Among wildfoule haue the chiefe praise, for lightnes of digestion, and that they make good nourishment, and little ordure.

Sparrowes.

We hard to digest, and are very hot, and stirreth by Venus, and specially the braines of them.

Woodcockes.

Are of a good temperance, and mæitly light in digestion.

Pygeons.

We easily digested, and are very holosome to them, which are fleumaticke, and pure melancholy.

Goose.

Is hard of digestion, but being pong and fat, the wings bee easie to digest in a whole stomacke, and nourisheth competently.

Ducke.

Is hotter then goose, and hard to digest, and maketh woyle iuyce, sauing the braynes on the breast bone, and the necke, is better then the remnant.

Crane and Bustarde.

Crane is harde of digestion, and maketh ill iuyce, but being hanged by long in the ayre hee is the lesse vnholosome. Bustard being fat, and kept without meate a day or two afore y he be killed, to expulse his ordure, and then drawen and hanged as the Crane is, being roasted or bakē, is a good meat, & nourisheth wel, if he be wel digested.

Hearon, Byttour, Shouelar.

Being young and fatte, bee lightlier digested then the Crane, and the Bittour sower then the Hearon. And the Shouelar sower then any of them, but all those fowles must bee eaten with much Ginger or Pepper, and haue good old wine drunk after them, and so shall they be more

easily digested, & the twice coming of them be y^e lesse noisful.

The partes and members of birdes and
beastes. CAP. 13.

The wings, braynes, and neck of geese, capons, hens, fasant, partrich, and small birdes being fat, are better then the legs in digestion, & lighter in nourishment. Of wildfoule & pigeons, being fatte, the legs are better then the winges, the braynes of ducke, teale and wigeon except, which is better to digest then the residue.

The gysard or stomacke.

Of a gosse or hen, being fat with bran and milke, being well sodden or made in powder, is good for the stomack, in making it strong to digest, and nourisheth competently.

The liuer.

Of a capon, hen, fasant, or gosse being made fat with milke mixt with their meate is not onely easie to digest, but also maketh good iuyce, and nourisheth excellently. But the liners of beastes bee ill to digest, passeth slowly and maketh grosse blood, but it is strong in nourishing.

The inward of beastes, as tripes and chitterlings.

The flesh of them is moze hard to digest: and therefore although they bee well digested, yet make they not iuyce naturally sanguine or cleane, but rawe iuyce, and colde, and it requirerh a long time to be conuerted into blood.

The lunges or lightes.

Are moze easie to digest then the liuer, and lesse nourisheth, but the nourishment that it maketh, is fleumaticke. Albeit the lunges of a fore, is medicinable for them, which haue sickenes of the lunges.

The Spleene or Mylt.

Is of ill iuyce, for it is the chamber of melancholy.

The heart.

Is of hard flesh, and therfore is not sone digested, nor passeth shortly, but where it is well digested, the iuyce that it maketh is not to be dyspayned.

The

The braine.

Is fleumaticke, of grosse iuyce, slow in digesting, noyous to the stomacke, but where it is wel digested, it nourisheth much.

Marow.

Is moze delectable then the braine, it is ill for the stomacke, but where it is well digested, it nourisheth much.

The stones and Vdders.

Being wel digested, do nourish much, but y^e stones are hotter with their moistnes, the vdders cold & fleumatick: they both doe increase seede of generation, but the bloud made of the vdder, is better then that which cometh of the stones, except it be of calves & lambs. Also the stones of cockes, maketh commendable nourishment.

The head.

The flesh therof nourisheth much, & augmenteth seede, but it is slow of digestion, & noyeth the stomacke, but to them which vse much exercise, it is commendable.

Tongue.

Is of a spongy and sanguine substance, but the kernels and gristle which are in the rootes, if they bee well digested they make good nourishment, if they bee not well digested they make fleume.

The fete.

Being well boyled and tender, in a hole stomacke digesteth well and maketh good iuyce and passeth forth easily. Galen commendeth the fete of swine, but I haue proued, that the fete of a yong bullocke tenderly sodden and laid in sowse two dayes or thre, and eaten cold in the euening, haue brought a cholericke stomacke into a good digestion and sleepe: and therewith hath also expulsed salt fleume and choler: and this haue I found in my selfe by often experience, alway for seene that it may be eaten before anie other meate without drinkeing immediatlie after it.

Of fish generally. CAP. 14.

The best fish after the opinion of Galen, is that which swimmeth in a pure sea, and is tossed and lift up with windes and sourses. The moze calme that the water is, the woze is the fish.

They which are in muddie waters, doe make much fleume and ozdure, taken in fennes and ditches be woze, being in riuers and swift, bee sometime commendable: Albeit generally all kinds of fishe maketh moze thinner bloud than flesh, so that it doth much nourish, and it doth the sooner passe oner by vapours: to a hot cholericke stomacke, or in feuers, sometime they bee holesome, being new, fresh, and not very hard in substance or slimy, hard fish is hard of digestion: but the nourishment thereof is moze firme, then that which is soft: those which haue much grosse humors in them, are best powdred.

Of Butter. CAP. 15.

Butter is also nourishing, and profiteth in them which haue humors superfluous, in the breast or lunges, and lacketh riping and clensing of them, specially if it bee eaten with sugar or hony. If it bee well salted, it heateth and clenseth the moze.

Of Cheese. CAP. 16.

Cheese by the whole sentence of al auncient writers, letteth diggestion, and is an enemy vnto the stomack. Also it ingendreth ill humors, and breedeth the stone: the cheese which doth least harme is soft cheese reasonable salted, which some men doe suppose, nourisheth much.

Of Egges. CAP. 17.

Egges of Fesants, hennes, and partriches, be of all other meates most agreeable vnto nature, specially if they bee new laide: if they bee reere, they doe clense the
thoate

throate and the bzeast. If they bee harde, they be slow in digestion: but being once digested, they do nourish much. Speane betweene reere and hard, they digest conueniently, and nourish quickly. Egges well poched, are better then rosted. If they be fryed hard, they be of ill nourishment, and doe make stinking fumes in the stomacke, and do corrupt other meates, with whom they be mingled.

They be most hollesome, when they be poched, and most vnhollesome, when they be fryed. Dioscorides sayth. If they be supped warme, befoze any other meate, they doe heale the griefes of the bladder & raynes made with grannell. Also sozenes of the cheekes and throate, and spitting of blond: and they bee good against catarres of stilling out of the head into the stomacke.

Of drinks, and first of water.

Vndoubtedly water hath preheminnence aboue all other licours, not only because it is an element, that is to say, a pure matter, whereof al other licours haue their original substance, but also for as much as it was the very naturall and first drinke to all manner of creatures.

Wherefoze the saying of Pindarus the Poet was euer well allowed, which sayth, water is best. And one thing is to bee well considered, that from the creation of the world, vntill the vniuersal deluge of flood, during which time men liued 8. or 9. hundred yeares, there was none other drinke vsed noz knowe, but water. Also the true followers of Pythagoras doctrine, dranke onley water, and yet liued, as Appollonius, & other: and in the searching out of secret and mysticall things, their wits excelled. Moreouer wee haue seene men and women of great age, and strong of bodie, which neuer or very seldome dranke other drinke then pure water. As by example in Coznewall, although that the countrey be in a very cold quarter, which proueth that if men from their infancie were accustomed to none other drinke but to water only moderately vsed, it shuld be sufficient to keepe natural moisture,

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to cause the meat that is eaten, to pierce and descend into the places of digestion, which are the purposes that drinke serueth for.

But now to the qualities of water after the sentence of ancient philosophers and phisitions. The rain water after the opinion of most men, if it bee receiued pure and cleane, is most subtile and penetratiue, of any other waters: the next is that, which issueth out of a spring in the east, and passeth swiftly among great stones or rocks: the third is of a cleane river, which runneth on great harde stones or pebles. There bee diuers meanes to trye out which is the best water, for y^e which is lightest in poise or weight, is best. Also that whereof commeth least skum or froth when it doth boyle, also that which will soonest bee hot: Whereouer dip linnen clothes into sundry waters and after lay them to dye, and that which is soonest dye, the water wherein it was dipped is most subtile. After a great surfet, specially taken with superfluous eating of banquetting meats, cold water dronken is a generall remedy. Hippo. affirmeth y^e in sharpe and seruent diseases, none other remedy is to be required then water. And Galen will not that children should bee let from drinking of water, but that when they seele themselves very hot after meales, and doe desire to drinke water, specially of a cleane fountain they should be suffered, also Hippo. saith: in such sickness whereas thou fearest, lest the head should be vehemently grieved, or the mind perished, there must thou giue either water or white wine allased with much water. Notwithstanding there be in water causes of diuers diseases, as of swelling of the spleene and the liuer, it also stitteth and swimmeth, and it is long or it pierceth, in as much as it is cold and slowe in decoction, it loseth not the belly nor prouoketh vrine. Also in this it is vicious, that of his proper nature it maketh no ordure. Finally alway respect must be had to the person that drinketh it, for to yong men and them that bee hot of complexion, it doth

De ratione vi-
ctus in morb.
acutis, lib. 3.

doth lesse harme, and sometime it profiteth, but to them that are feeble, olde, fleumaticke, melancholie, it is not conuenient.

Of Wine. CAP. 19.

PLato the wisest of all Philosophers, doth affirme, that wine moderately drunke, nourisheth and comforteth as wel al the bodie as the spirites of man. And therefore God did ordaine it for mankind, as a remedie against the incommodities of age, that thereby they should seeme to returne vnto yēuth and forget heauinesse. And subtely wine heateth, and moysteth the bodie, which qualittes chiefly conserueth nature. And Galen of all wines commendeth that which is yellow and cleere, saying: that it is the hottest, and white wine least hot.

And the colour meane betwēen both, of semblable temperature. The yellow wine which is the proper colour of very hot wines, to old men doth bring these commodities. First it heateth all their members, also it purgeth by urine the watric substance of the blood. Moreover, the wines which be pale or yellow, and full of substance doe increase blood, and nourish the bodie, but for the more parte, olde men haue neede of such wines which doe prouoke urine: for as much as in them doe abound watric excrementes, or superfluities, and they which do tarry long in the belly be not apt for aged men. Black or deepe red wines and thicke, do bind and congeale that which they doe finde in the bodie, and although some of them doe not long abide in the belly, yet they moue not urine, but rather withdroweth: but yet they do harme to old men, for as much as they do stop the conduites of the spleene, the liuer and the raines: also grosse wines be best for them which desire to be fat, but it maketh opilations: old wine and cleere is better for them that be fleumatick.

Galen also prohibiteth children to drinke any wine, for as much as they be of a hot and moist temperature, and so is

Galen de tuen.
sani. lib. 1.

wine: and therfore it heateth and moisteth too much their bodies, and filleth their heads with vapours. Moreover he would, that yong men should drinke little wine, for it shall make them prone to furie, and feachery, & that part of the soule which is called reasonable, it shall make troublous and dull: notwithstanding yet it is sometime profitable to mitigate or expell or dure made of choler or melancholy. Also it profiteth against dritth, which happeneth in the substance of the bodie, either by too much labour, or by the proper temperature of age: for wine moisteth & nourisheth that, which is too drie, also mitigateth and dissolureth the sharpnes of choler, and purgeth it also by urine & sweate. Finally as Theognes sayth, much drinking of wine is ill, but moderate drinking of wine is not onely not ill, but also commodious and profitable, which sentence is confirmed by Iesus Syrac, in the booke named Ecclesiasticus, saying: Wine moderately drunke reioyceth both the body & soule. Wherefore to conclude this chapter, there is neither meate nor drinke, in the vse whereof ought to bee a more discrete moderation, then in wine, considering that being good and drunke in due time and measure, it not only conserueth naturall & radicall moisture, whereby life indureth, but also it helpeth the principal members which belong to digestion, to do their office: on the other part being ill or corrupt, or taken out of order and measure, it doth contrary to all the premises, besides that it transformateth a man or woman, making the beastly. More of the qualities of wine shall bee touched hereafter in the order of dyet.

Of Milke. CAP. 20.

Milke is compact of three substances, cream, whey, and cruddes. The most excellent milke is of a woman, the milke of a cow is thickest, the milke of a camell is most subtil, the milke of a goate is betwene cow milke & camel milke. Swes milke is betwene cow milke & asses milke.

milke. Also the milke of beasts feeding in large pastures, and out of fennes and marshes, is better then of them which bee fed in little closes or in watric grounds. In spring time milke is most subtle, and milke of young beasts is holssomer then of olde. To children, olde men, and to them which be oppressed with melancholy, or haue the flesh consumed with a fener, thick milke is conuenient. And generally to al them which do not seele the milk rise in their stomackes after that they haue eaten it, and in those persons it doth easily purge that, which is in y belly superfluous. And after ward it entreteth into the veines & bringeth good nourishment: whosoever hath an appetite to eate or drinke milke, to the intent that it shall not arise or obayd in the stomacke, let him put into a vessell, out of the which he will receiue it, a fewe leaues of mint, sugar, or pure honey, and into the vessell cause the beast to be milked, and so drinke it warme from the bodder, or els let him doe as Paulus Aegineta teacheth, that is to say, boyle first the milke with an easle fire, and seeth it after in hotter fire, and skim it cleane, and with a sponge dipped in cold water, take the cleane away, which would be burned to the vessell, then put into the milke salt and sugar, and stirre it often. Pozeoner, milke taken to purge melancholy, would be drunke in the morning abundantly, new milked, as is before written. And he that drinketh, should abstaine from meate and exercise untill the milke be digested, and haue some what purged the bellie. For which labour it becommeth slowe: and therefore it requireth rest and watch, or to walk very softly. Finally, where men and women be vsed from their childhood, for the moze part, to milke, and to eate none or little other meate but milke and butter, they appeare to bee of good complexion and fashion of body, and not so much vexed with sicknesse as they which drinke wine or ale: notwithstanding, much vse of milke in men sanguine or cholericke, doth ingender the stone.

Orbasirius, de
conuictione
ciborum lib. 3.

Of Ale, Beere, Cider, and Whay. CAP. 21.

I Can neither heare nor reade, that Ale is made and vsed for a common drinke in any other countrie then England, Scotland, Ireland, and Pole. The Latine word *Ceruisia* is indifferent as well to Ale as to Beere. If the corne be good, the water wholesome and cleane, and the Ale or Beere well & perfectly brewed and clenfed, and by the space of fixe daies and moze, settled and defecate, it must needs be a necessary & conuenient drinke as well in sickness as in health: considering the barley corne, whereof it is made, is commended & vsed in medicine in all parts of the world, & accounted to bee of a singular efficacie in reducing the bodie into good temper, specially which is in distemperature of heate. For what ancient Physicion is there that in his workes comendeth not *Ptilane*: which is none other but pure barley brayd in a moztar, & sodden in water, the same thing is small and cleane ale or beere, sauing that perchaunce the drying of the malt is cause of moze drith to be in the ale then in *Ptilane*. And the hops in Beere maketh it colder in operation. But to say as I thinke, I suppose that neither Ale nor Beere is to be compared to Wine, considering that in them doe lacke the heate and moysture which is in Wine. For that being moderatly vsed, is most like to the naturall heat & moysture of mans bodie. And also the licour of Ale or Beere being moze grosse, do ingender moze grosse vapours and corrupt humours then Wine both, being drunk in like excesse of quantitie.

As for Cider may not bee good in any condition, considering as I sayd, that all fruits do ingender ill humours, and doe coole too much naturall heate: but to them which haue abundance of red choler, moderately vsed, it somewhat profiteth in mitigation of excessive heat. But who that will diligently marke in the countries where Cider is vsed for a common drinke, the men and women haue
the

the colour of their visage palled, and the skinne of the visage riuclcd, although that they be young.

Whay, if it bee left of the butter, being well ordered, and not dzonke vntill it haue a thicke curd of milke ouer it, like to a hat, is a right temperate dzinke, for as much as by the vnduositie of the butter, whereof the whay retaineth some portion, it is both moyst & nourishing, and clenseth the bzeast, & by the subtilnes of it selfe, it descendeth some from the stomack, and is shortly digested. Also by reason of the affinitie which it hath with milke, it is conuertible into bloud and flesh, specially in those persons which doe inhabit in the porth parts, in whom naturall heat is conglutinate, and therefore is of more puissance and vertue in the office of concoction. Also custome from childhood, doth eleuate the power of meates & dzinkes in their disposition, notwithstanding that the 4. humours, sanguine, choler, fleume, & melancholy, must also be considered, as it shall appeare in diuers places hereafter.

Of Hony. CAP. 22.

Hony as well in meat as in dzink, is of incomparable efficacie: for it not only clenseth, altereth, and nourisheth, but also it long time preserveth that vncorrupted, which is put into it, in so much, as Pliny saith: such is the nature of hony, y it suffereth not the bodie to putrifie: and he affirmeth that he did see an Hippocentaure, which is a beast halfe a man & halfe a horse, brought in hony to Claudius the Emperour, out of Egypt to Rome. And he telleth also of Pollio Romulus, who was aboue a hundred yeares old, of whom Augustus the Emperour demanded by what meanes he liued so long, and retained still the vigour or liuelines of bodie and minde. Pollio answered, that he did it inward with Meade, which is dzinke made with honey and water: outward, with oyle. Which saying agreeth with the sentence of Democritus the great Philosopher, who being demaunded, how a man might

Plin. lib. 22.

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might live long in health: he answered. If he wet him with in with honey, without with oyle. The same Philosopher when he was an hundred yeares old and nine, prolonged his life certaine daies with the enapozation of honey, as Aristoxinus wryteth. Of this excellent matter, most wonderfully wrought and gathered by a little Bee, as well of the pure dewe of heauen as of the most subtile humour of sweet and vertuous herbes & flowers, bee made licours commodious to mankinde, as Meade, Metheglin, and Drimel. Meade which is made with one part of honey, and foure times so much of pure water, & boyled vntill no skin doe remaine, is much commended of Galen, drunke in summer for preserving of health.

Lib. 4. de tuenda
sanitate.

The same autho: alway commendeth the vsing of honey, either rawe eaten with fine bread some what leaue- ned, or sodden, and receiued as drinke. Also Meade perfectly made, clenseth the breast and lungs, causeth a man to spit easily and pisse abundantly, and purgeth the belly moderately. Metheglin, which is most vsed in Wales, by reason of hot hearbs boyled with honey, is hotter then Meade, and more comforteth a cold stomack, if it be perfectly made, and not new or very stale. Drimel, is where to one part of vinegar is put double so much of honey, foure times as much of water, and the being boyled vnto the third part, and cleane skimmed with a feather, is vsed to be take where in the stomack is much flennme or matter vndigested, so that it be not red choler. Like the vse thereof in Alexandro Tralliano. Many other good qualities of honey I omit to wryte of, vntill some other occasion shall happen to remember them particularly, where they shall seeme to be profitable.

Sugar. CAP. 23.

Of Sugar I do finde none ancient autho: of Grekes and Latines to wryte by name, but onely Paulus Aegineta, who sayth in this wise, after that he hath treated of

of hony. Poreouer, sugar which they call hony, that is brought to vs from Arabia, called Felix, is not so swete as our hony, but is equall in vertue, and doth not annoy the stomacke, nor causeth thirst. These be the words of Paulus. It is now in daily experience, that sugar is a thing very temperat and nourishing, and where there is choler in the stomacke, or that the stomack abhorreth hony, it may be vsed for hony in all things, wherein honey is required to be. With sugar and vinegar is made syrupe acetose.

Of time. CAP. 24.

In the consideration of time, for taking of meates and *Winter.* drinks, it is to be remembred, that in Winter meates ought to be taken in great abundance, & of a more grosse substance then in Summer, for as much as the exterior ayre which compasseth the bodie being colde, causeth the heate to withdralw into the inner parts, where being inclosed and gathered nigh together in the stomack and intrailles, it is of more force to boyle and digest that which is receiued into it. Also meates roasted are then better then sodden, and flesh & fish powdered, is then better then in Summer: herbes be not then commendable, specially raw, neither frutes, except Quinces roasted or baked: drink should be then taken in little quantitie. Poreouer, wines shal neede no water or very little, & that to cholerike persons: red wines, & they which be thick and sweet, may be then most surely taken of the which haue no operations or y stone: alway remeber that in winter fleume increaseth by reason of raine and moystures of the season, also the length of nights and much rest. And therefore in that time cholerike persons are best at ease, sensibly are yong men, but to old men winter is an enemy. *Gal. in comment. in apho. 2. lib. 3.* It beginneth the 8. day of November, and endureth vntill the 8. day of February.

The Spring time doth participate the first part with *Spring time.* Winter, the latter part with Summer. Wherefore if
the

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Hippocra. de
natura huma-
na.

Galen com.
aph. 18. lib. 1.

Summer.

Hippo. de hu-
moribus.

Galen in com-
ment in apho.

the first part be cold, then shall the diet bee according to Winter. If the end be hot, then shall the diet be of Summer. If both parts be temperate, then should there bee also a temperance in diet: alway considering that fleume yet remaineth, and blond then increaseth. And meate would bee lesse in quantitie then in Winter, and drinke somewhat more.

Spring time beginneth the 8. of February, & continueth vnto the 8. day of May. In Summer the inward heat is but little, and the stomach doth not digest so strongly nor quickly, as in winter: wherefore in y^e season, eating often, and a little at once, is most conuenient. And Damascenus sayth, that fasting in summer drieth the bodie, maketh the colour salow, ingendzeth melancholy, & hurteth the sight: also boyled meate, bread steeped in white broth, with sodden lettise or cicoyle, are then good to bee vsed: also varietie in meates, but not at one meale: potages made with cold hearbes, drinke in more abundance, wine alaid with water to hot complexions much, to cold natures lesse. In this season blond increaseth, & toward the end thereof, choler. And therefore they which be cold of nature and moyst, are then best at ease, hot natures & dry worst. Moreover, children and very young men in the beginning of summer, are holdest, old folke in y^e latter end, and in Harvest. Summer beginneth the 8. day of May, & continueth vntill the 8. day of August. Autumne beginneth the 8. day of August, and endeth the 8. day of Nouember, that season of the yere is variable, & the ayre changeable, by occasiō wherof happen sundry sicknesses, blond decreaseth, & melancholy aboundeth: wherefore all summer frutes would then be eschewed, for as much as they make ill iuyce & winds in y^e body. In this time meat would be more abundant thē in summer, but somewhat drier: drinke must be lesse in quantitie: but lesse mixt with water. This time is dangerous to al ages, al natures, & al countries, but y^e natures hot & moist be least in damage.

Diet

Diet concerning sundry times of the yeare, written by the
old Philition Diocles, to King Antigonus.

From the 12. day of December, at the which time the
day is at the shortest vntil the 9. day of March, which
doe continue 90. dayes, rheumes and moystures doe en-
crease, then meates and drinckes naturally very hot,
would bee moderatly vsed. Also to drinke abundantly
wine without alay, or with little water, and to vse bi-
laritie: the companie of a woman is not vnholesome to
the bodie.

From the ninth day of March, at which time in Equi-
noctium vernum vnto the 25. day of Aprill, sweet fleume
and bloud doe increase: therefore vse thou things hauing
much iuyce and sharpe, exercise the body diligently, then
may ye vse safely the companie of a woman.

From the 20. day of Aprill, to the 14. day of Iune,
choler increaseth, then vse all things that are sweete, and
doe make the belly soluble, forbear carnall companie
with women.

From the 14. day of Iune, at which time y day is at y
longest, vnto the 12. day of September, doth melancholy
raigne, forbear carnal company, or vse it moderatly.

From the 12. day of September, vnto the 17. day of Oc-
tober, do abound fleume & thin humours, then would all
fluxes and distillations bee prohibited, then all sharpe
meates and drinckes and of good iuyce, are to be vsed, and
carnall occupations should then be eschewed.

From the 17. day of October, to the 12. day of Decem-
ber, increaseth grosse fleume, vse therefore all bitter
meates, sweet wines, fat meate, and much exercise.

Of Ages. CAN. 25.

Children would be nourished with meates and drincks, Children.
which are moderatly hot and moyst, notwithstanding

Galen de tuer.
sanit. lib. 1.

Orbasitus, de
tute simp. lib. 1.

ding Galen doth prohibite them vse of Wine, because it moystneth and heateth too much the body, and filleth the heads of them, which are hot and moyst, with vapours. Also he permitteth them in hot weather to drinke clære water of the fountaine. A child growing fast in his members toward a man, so that he seemeth well fed in the body, is then to be feared of fulnes of humours, and if it be perceiued that he is replete, then must be withdraue & diminished some part of that nutriment, and according vnto his age, some enacnation would be deuised, other while by exercise, walking vp and downe fasting, and before that they eat any meate, let them exercise themselves with their owne labours, & doe their owne accustomed businesse, and eat the meates whereunto they be most vsed, so that it be such that may not hurt them. And thus need they not to know of phisitions, but by experience and diligent search by their skole, their nurses shall perceiue what digesteth well, and what doth not. But if it appeare that by excessive feeding, the belly of the child is fuller and greater then it was wont to be, and that which passeth by the belly is corrupted, or his sweate stinketh, these things knowne, if they eat strong meates, giue them not one kind of meate, but diuers, that the noueltie of the meate may helpe, that they may goe the more easily to the skole. For if any haue an vnreasonable appetite, he is sooner recovered, if he bee purged by a boyle or impostume, comen forth & broken, before that the meat be corrupted, & after that let him eat fine meats, & being once whole, retorne by little & little to his old custome.

Young men.

Young men, exceeding the age of 14. yeares, shall eat meate more grosse of substance, colder and moyster, also Salades of cold hearbes, and to drinke seldome Wine, except it be alayd with water. Albeit, all these things must be tempered according to their complexions, exercise, and quietnes in living, wherof ye shall reade in their proper places hereafter.

• Olde men, in whome naturall heate and strength see-
meth to decaye, should vse allwaye meates, which are of
qualitie hot and moyst, and there withall easie to bee di-
gested, and abstaine vtterly from all meates and drinks
which will ingender thicke iuyce and symy, semblable
from wine, which is thicke, swete, and darke red wines,
and rather vse them which will make thinne humours,
and will purge well the blond by vyne, therfore white
or yellowe wines, and perchance french claret wines,
are for them very comendable. Also wine prepared with
pure hony clarified, wherein rootes of parsley, or fenell be
steeped, specially if they suspect any thing of the stone,
or gout. And if they moze desire to cleanse their reins
and bladder, then it is good to vse small white wine, as
racked renish wine, or other like to it. And sometime to
steepe ouer night therein a parsley root slit and som what
brused, and a little licorice. Finally, let them beware of
all meates that will stop the pores, and make obstructi-
ons or opilations, that is to saye, with clammy matter
stop the places where the naturall humours are wrought
and digested, the which meates I haue before set in a ta-
ble. But if it chaunce then to eate any such meate in a
boundance, let them take shortly such things, as do resist
Opilations, or resolueth them. As white pepper, brused
and mixt with their meates or drinks, garlike also or o-
nyons, if they abhorre them not. Alway remember that
aged men should eate often, and but little at enery time,
for it fareth by them, as it doth by a lamp, the light wher-
of is almost extinct, which by pouring in of oyle little and
little is long kept burning: and with much oyle poured
in at once, it is cleane put out. Also they must forbear
all things which doe ingender melancholy, whereof yee
shall reade in the table before: and bread cleane without
leaven, is not then vnholysome.

Olde men.

Paul. Aeginet.
lib. 1. cap. 23.

*Opilations,
what they are.*

Model

Moderation in diet, hauing respect to the strength
or weakenes of the person CAP. 26.

Now here it must be considered, that although I haue
written a generall dyet for euery age, yet neuer the-
lesse it must be remembred, that some children and young
men, either by debilitie of nature, or by some accidentall
cause, as sickenes or much study, happen to gather hu-
mours fleumaticke or melancholy in the places of diges-
tion, so that concoction or digestion is as weak in them,
as in those which are aged.

Semblably some old men find nature so beneficiall vnto
them, that their stomackes and liuers are more strong
to digest then the saide young men: some perchance haue
much choler remainning in them. In these cases the
saide young men must vse the dyet of olde men, or nigh
vnto it, vntill the discriasie bee removed, hauing alway
respect to their vniuersal complexion, as they which are
naturally cholericke to vse hot things in a more tempe-
rance, then they which be fleumaticke or melancholicke
by nature. The same obseruation shall bee to olde men,
sauiug that age of his owne propertie is colde and drie,
therefore the old man that is cholericke, shall haue more
regard to moisture in meates then the young man being
of the same complexion. Forseene alway that where na-
ture is offended or grieued, she is cured by that, which is
contrarie to that, which offendeth or griueth, as colde
by heate, heate by colde, dryth by moisture, moisture by
dryth. In that whereby nature should bee nourished in a
whole and temperate body, things must be taken which
are like to the mans nature in qualitie and degree. As
where one hath his bodie in a good temper, things of the
same temperance doth nourish him: but where he is out
of temper, in heate, cold, moisture or dryth, temperate
meates or drinckes nothing doe profite him. For being
out of the meane and perfect temperature, nature requi-
reth

Hippoc. aphor.
Galen. in com-
ment.

reth to be thereto reduced by contraries, remembering not only, that contraries are remedie vnto their contraries, but also in euery contrarie, consideration must be had of the proportion in quantitie.

Times in the day concerning meales. CAP. 27.

BESIDES the times of the yeare, and ages, there be also other times of eating and drinking to be remembered, as the sundrye times in the daye, which wee call meales, which are in number and distance, according to the temperature of the countrey and person. As where the countrey is cold, and the person lustie, and of a strong nature, there maye moze meales bee vsed, or the lesse distance of time between them. Contrariwise in contrarie countries and personages, the cause is afoze rehearsed, where I haue spoken of the dyet of the times of the yeare, notwithstanding, here must bee also consideration of exercise and rest, which do augment or aspyre the naturall disposition of bodies, as shall bee moze declared hereafter in the chapter of exercise. But concerning the generall vsage of countries, and admitting the bodies to the perfect state of health, I suppose that in Englande young men, vntil they come to the age of xl. yeres, may well eate thzee meales in one day, as at breakfast, dinner, and supper, so that betwene breakfast and dinner, be the space of 4. houres, at the least betwene dinner and supper 6. houres, and the breakfast lesse then the dinner, & the dinner moderate, that is to say, lesse then saccietie of fulnes of bellie, and the drinke thereunto measurable, according to the drines or moistnes of the meate. For much aboundance of drinke at meale, doth weth the meate eaten, and not only letteth conuenient concoction in the stomacke, but also causeth it to passe farther then nature requireth, and therfore ingendzeth much fleum, & consequently colmes, & crudenes in the veines, debility and slippernes of the stomacke continue flure, and manie other

Breakfast.

other inconueniences to the body and members. But to
 returne to meales, I thinke breakfasts necessary in this
 realme, aswell for the causes before rehearsed, as also for
 as much as choler being feruent in the stomacke, sendeth
 by fumes into the braine, and causeth headache, and
 sometime becommeth adust, and sinouldzeth in the sto-
 macke, whereby hapneth perillous sickness, and sometime
 sodaine death, if the heate inclosed in the stomacke haue
 not other conuenient matter to worke on: this dayly ex-
 perience proueth, and naturall reason confirmeth, there-
 fore men and women not aged, hauing their stomaches
 cleane without putrified matter, sleeping moderately and
 soundly in the night, and feeling themselves light in the
 morning and swete breathed, let them on Gods name
 breake their fast, cholericke men with grosse meat, men
 of other complexion with lighter meate, soe as eue that
 they labour somewhat before, semblably their dinner and
 supper, as I haue before written, so that they sleepe not
 incontinent after their meales: and here I will not recite
 the sentences of authoys, which had neuer experience of
 English mens natures, or of the iust temperature of this
 realme of England, onely this counsaile of Hippocrates
 shall be sufficient. We ought to grant somewhat to time,
 to age, and to custome: notwithstanding where great
 warmenes or dyth greueth the bodie, there ought the
 dinner to be lesse, and the longer distance betwene din-
 ner, and supper. Also much rest, except a little soft wal-
 king, that by an vpight moouing, the meat being stirred
 may descend. This is alway to be remembred, that where
 one seeleth himselfe full and grieued with his dinner, or
 the sauour of his meate by eructation ascendeth, or that
 his stomack is weak by late sickness or much study, then
 it is most conuenient to abstain from supper, and rather
 prouoke himselfe to sleepe much, then to eate or drinke
 anything. Also to drinke betwene meales is not lauda-
 ble, except body great thirst constraineth: for it inferreth
 teth

Hippe. hor. 18.
 lib. 1 Gal. de
 tuenda sani-
 tate.

teth the office of the stomacke in concoction, and causeth the meate to passe faster then it should doe, and the drinke being colde, it rebuketh naturall heate that is working, and the meate remayning rawe, it corrupteth digestion and maketh crudenesse in the veines. Wherefore he that is thirstie, let him consider the occasion. If it bee of salt fletme, let him walke sayre and softly and onely washe his mouth and his throte with barly water, or smal ale, or lye downe and sleepe a little, and so the thirst wil passe away or at the least be well asswaged.

If it happen by extream heate of the aire, or by a pure choler, or eating of hot Spices, let him drinke a little Iulep made with cleane water and sugar, or a little small beere or ale, so that he drinke not a great glut, but in a little quantity, let it stil down softly into his stomack as he sitteth, & then let him moue sodainly. If the thirst be in the euening by eating too much, and drinke of wine, then after the opinion of the most learned phisitions, and as I my selfe haue ofte experienced the best remedy is, if there be no feuer, to drinke a good draught of colde water immediately, or els if it be not painfull for him to vomit, to prouoke him thereto with a little warme water, and after to wash his mouth with vineger and water, and sleep long and soundly if he can.

And if in the morning hee feele any fumosities rising, then to drinke Iulep of violets, or for lacke therof a good draught of very small ale, or beere somewhat warmed, without eating any thing after it.

Of diuersities of meates eaten, whereby

health is appayred. CAP. 28.

Now let this bee a generall rule, that sundry meates, being diuers in substance and qualitie, eaten all at one meale, is the greatestt enemy to health that may be, and that ingendzeth most sickneses, for some meates being grosse and harde to digest, some fine and easie to digest,

66 The second Booke of

gest, doe require diuers operations of nature, and diuers temperatures of the stomacke, that is to say, much heate and temperate heate, which maye not be together at one time.

Wherefore when the fine meate is sufficiently boyled in the stomacke, the grosse meate is raw, so both iuyces, the one good and perfect, the other grosse and crude, at one time digested, and sent into the veynes and bodie, needes must health decay, and sicknesses bee ingendred. Likewise in diuers meates being of diuers qualities, as where some are hot and moist, some cold and moist, some hot and dry, some cold and drye, according thereunto shal the iuyce bee diuers which they make in the body. And like as betwē the said qualities is contrariety, so thereby shal bee in the bodie an vnequall temperature, for as much as it is not possible for a man to esteem so iust a proportion, of the qualities of that which he receiueth, that the one shal not exceede the other in quantitie.

Wherefore of the said vnequall mixture, needes must ensue corruption and consequently sicknes, and therefore to a hole man, it were better to feed at one meale competently on very grosse meat only, so that it be swēte, and his nature doe not abhor it, then on diuers fine meates of sundry substance and qualities. I haue known and sene olde men and olde women which eating onelie beefe, baken, chēse, and curdes, haue continued in good health, whome I haue proued, that when they haue eaten sundrie fine meates at one meale, haue sone after felt themselves greened with frettings, and headache, and after that they haue bene hole againe, there hath bene giuen to them one kinde of light meate, they haue done as well therewith as they were wont to do w grosse meats, whē they eate it alone, which proueth to be true that which I haue rehearsed. And it is good reason, for after the generall opinion of Philosophers and Physitions, the nature of mankind is best content with things most simple and

and binmirte, all thinges tending to vnitie, wherein is the onely perfection. Also it is a generall rule of phisick, that where a sicknesse may bee cured with simples, that is to say, with one onely thing that is medicinable, there should the Physition giue no compound medicine mixte with many things.

These things considered, it may seeme to all men that haue reason, what abuse is heere in this realme in the continuall gourmandise and dayly feeding on sundrie meats at one meale, the spirit of gluttony triumphing among vs, in his glorious chariot called welfare, drining vs from him, as his prisoners into his dungeon of surfet, where we are tormented with catars, feuers, gouts, pluresies, fretting of the guttes, and many other sicknesses, and finally put to death by them, oftentimes in youth, or in the most pleasant time of our life, when we would most gladlie liue, for the remedie whereof holwe many times haue there bene deuised ordinances, and actes of counsaile, although perchaunce bodily health was not the chiefe occasion thereof, but rather prouision against vaine and sumptuous expenses of the meane people. For the nobilitie was exempted and had libertie to abide still in the dungeon if they woulde, and to liue lesse while then other men. But when, where, and how long were the saide good deuises put in due execution, for all that, that thereof should succede double profite, that is to say, health of body, and increase of substance, by eschewing of superfluous expences in sundry dishes. Alas how long will men fantasie lawes and good ordinances, and neuer determine them. Fantasie proceedeth of wit, determination of wisdom, witte is in the deuising and speaking, but wisdom is in the perfourmance, which resteth onely in execution. Here haue I almost forgotten, that my purpose was to write of the order of diet, and not of lawes: but the feruent loue that I haue to the publike weale of my countrie, constrained mee to

digresse some what from my matter, but now will I proceede forth to write of order which in taking of meates and drinckes is not the least part of dyet.

Of order of receiuing of meates, and
drinke. C A P. 29.

Herbs as well sodden as unsodden, also fruite which doe mollifie and loose the bellie, ought to be eaten before any other meate, except that sometime for the representing of humors rising in the head by much drincking of wine, rawe lettice, or a cold apple, or the iuyce of Oranges or Lymons, may bee taken after meales in a little quantitie.

Moreover all broathes, milke, rare egges and meates which are purposely taken to make the bellie soluble, would first be eaten. All fruite and other meates that are stiptike or binding, would bee eaten last after all other. Fruites confectionate speciallie with honie, are not to bee eaten with other meates. But here is to bee diligently noted, that where the stomack is cholerick and strong, grosse meates would be first eaten, where the stomacke is colde or weake, there would fine meates be first eaten: for in a hot stomacke fine meates are burned, while the grosse meate is digesting. Contrariwise in a colde stomacke, the little heate is suffocate with grosse meate, and the fine meates left rawe, for lacke of concoction, where if the fine meate be first taken moderately, it stirreth up and comforteth naturall heate, and maketh it more able to concoct grosse meates, if they bee eaten afterward, so that it be but in smal quantitie, notwithstanding, as I lately affirmed one manner of meate is most sure to every complexion, for sence that it be alway most commonly in conformity of qualities with the person y eateth. Moreover take heede that slipper meates bee not first eaten, least it drinke with it too hastily other meates, ere they be digested, nor y stiptike or restraining meates,
be

be taken at the beginning, as Quinces, Peares, & Med-
 lers, lest they may let other meats that they descend not
 into the bottome of the stomacke where they should bee
 digested, notwithstanding the confection made with the
 iuyce of Quinces, called Diacitonites, taken two houres
 afoze dinner or supper, is commended of Galen and other
 for restoring appetite and making good concoction. Also
 concerning drinke at meales, it would not be afoze that *Drinke at*
 somewhat were eaten, and at the beginning the drinke *meales.*
 would be strongest, and so toward the end more small, if
 it be ale or beere, and if it be wine more and more alayd
 with water: and after the better opinion of Physitions,
 the drinke would rather be mixt with the meate by sun-
 drie little draughts, then with one great draught at the
 ende of the meale: for the mixture tempereth well the
 meate without annoyence, a great draught with much
 drinke downeth the meate, rebuketh natural heat that
 then worketh in concoction, and with his waight driveth
 downe the meate too hastily. Hot wines and swete, or
 confectioned with spices, or very strong ale, or beere, are
 not convenient at meales: for the meate is by them ra-
 ther corrupted then digested, and they make hot & skin-
 king vapours ascend by to the braines. Albeit if the sto-
 macke be very windie, or so cold and feeble, that it cannot
 concoct such a quantitie of meate as is required to the
 sufficient nourishment of the bodie of him that eateth, or
 hath eaten rawe hearbes or fruites, whereby he feelth
 some annoyence, then may he drinke incontinent after
 his meale, a little quantitie of secke, or good Aqua vita, in
 small ale: but if he haue much choler in his stomacke, or
 a head full of vapours, it were much better that he did
 neither drinke the one nor the other, but rather eate a
 little colliander seede prepared, or a peece of a Quince ro-
 sted, or in Parmelade, and after rest to amend the lacke
 of nature with sleepe, moderate exercise, & plaisters pro-
 uiding for comfort of the stomacke. And here will I

leane to write any more of the diet of eating & drinking, saving that I would, that the readers should have in remembrance these two counsailes. First, that to an hole man, to practise a rule is not convenient in diet, and that the diseases which doe happen by too much abstinence, are worse to be cured, then they which come by repletion. And Cornelius Celsus sayth, a man that is hole and well at ease, and at his libertie, ought not to binde himselfe to rules or need a Whistion: but yet where the stomacke is feeble, as is of more part of the citizens, and welnigh all they that bee studious in learning or waightie affayres, there ought to bee more circumspection, that the meate may bee such as y either in qualitie or quantitie, nature being but feeble, be not rebuked or too much oppressed.

Of sleepe and watch. CAP. 30.

The commoditie of moderate sleepe appeareth by this, that naturall heat which is occupied about that matter, wherof proceedeth nourishment, is comforted in the places of digestion, and so digestion is made better or more perfect by sleepe, the body fatter, the minde more quiet and cleere, the humours temperate, and by much watch all things happen contrary.

The moderation of sleepe must be measured by health and sicknesse, by age, by time, by emptines or fulnes of the bodie, and by naturall complexions. First to a hole man, having no debilitie of nature, and digesting perfectly the meate that he eateth, a little sleepe is sufficient: but to them which have weake stomackes, and do digest slowly, it requireth that sleepe bee much longer, semblably temperance is required in youth and age: winter and summer, y body being ful of ill humours, very little sleepe is sufficient, except the humours be crude or raw, soz the is sleepe necessarie, which digesteth them better then labour, semblably where the body is long empty, by long sicknesse, or abstinence, sleepe comforteth nature as wel
in

in the principal members, as in all the other. Also regard must be had to the complexion, for they that are hot and doe eatte little and digest quickly, a little sleepe serueth, specially to cholerike persons, for in them much sleepe augmenteth heate, more then is necessarie, whereby hot fumes & inflammations are often ingendred, & sometime the naturall choler is adust or putrified, as experience teacheth. Pleumaticke persons are naturally inclined to sleepe: & because they ingender much humours, they require more sleepe then sanguine or cholerike. Persons hauing natural melancholy, not proceeding of choler adust, do require very much sleepe, which in them comforteth the powers animal, vital & naturall, which ye may finde written in the tables preceding. Sleepe would be taken not immediatly after meales, & before that y^e meat is descended from the mouth of the stomack. For thereby is ingendred paines & noise in the belly, and digestion corrupted, & the sleepe by ill vapours ascending, made vnquiet & troublous. Moreouer, immoderate sleepe maketh the bodie apt vnto palsies, apoplexies, falling sicknes, rheumes and impostumes. Also it maketh the wits dull, & the bodie slow and vnapt to honest exercise. Semblably immoderate watch drieth too much the body, and doth debilitate the powers animall, letteth digestion, and maketh the body apt to consumption. Wherefore in these two things, as well as all other, a diligent temperance is to be vsed, the moderation is best coniected (for it is hard perfectly to know it) by the sensible lightnes of the bodie, specially of the braine, the bowes, and the eyes, the passage downe of the meate from the stomacke, the will to make vrine, and to go to the stoule: contrariwise, heauines in the body & eyes, and sauour of the meate before eaten, signifieth that the sleepe was not sufficient. They that are hole, must sleepe first on the right side, because the meate may approach to the liuer, which is in the stomack as fire vnder the pot, and by him is digested.

To them which haue feeble digestion, it is good to sleepe prostrate on their bellies, or to haue their bare hand on their stomackes. Lying vp:right on the backe it is to be utterly abhorred.

The commoditie of exercise, and the time when it should be vsed. CAP. 31.

EUery mouing is not an exercise but onely that which is vehement, the end wherof is alteration of y^e breath or winde of a man. Of exercise doe procede two commodities, euacuation of excrements, and also good habite of the bodie: for exercise being a vehement motion, thereof needes must ensue hardnes of the members, whereby labour shall the lesse grieue, and the bodie bee the more strong to labour. Also thereof commeth augmentation of heat, wherby happeneth the more attraction of things to be digested, also more quicke alteration & better nourishing. Moreover, that al and singuler parts of the bodie, be therewith some what humected. Wherby it happeneth, that things hard bee mollified, moyst things are extenuate, and the pores of the bodie are more opened. And by the violence of the breath or wind, the pores are clenched, and the filth in y^e bodie naturally expelled. This thing is so necessarie to the preservation of health, that without it, no man may be long without sickness: which is affirmed by Cornelius Celsus, saying, that sluggishnes dulleth the bodie, labour doth strengthen it: the first bringeth the incommodities of age shortly, the last maketh a man long time lustie. Notwithstanding, in exercise ought to be foure things diligently considered, that is to say: the time, the things preceding, the qualitie, and quantitie of exercise. First, as concerning the time conuenient for exercise, that it be, not when there is in the stomacke or bowels great quantitie of meate, not sufficiently digested, or of humours, crude, or raw, leass thereby

thereby perill might insue by conueiance of them into all the members, befoze those meates oꝝ humours be concoct oꝝ boyled sufficiently. Galen sayth, that the time most conuenient for exercise is, when both the first & second digestion is complete, as well in the stomacke, as in the veines, & that the time approacheth to eate estiwones. For if ye do exercise soner oꝝ later, ye shal either fill the body with crude humours, oꝝ els augment yellowe choler. The knowledge of this time is percciued by the colour of the vyne: for that which resembleth vnto clere water, betokeneth that the iuyce which cometh from the stomacke, is crude in the veines: that which is well coloured, not too high oꝝ bare, betokeneth that the second digestion is now perfect: where the colour is very high oꝝ red, it signifieth that the concoction is more then sufficient. Wherefoze when the vyne appeareth in a temperate colour, not red nor pale, but as it were gilt, then should exercise haue his beginning.

Of Ericsies or rubbings preceding exercise. CAP. 32.

As touching things preceding exercise, as much as it is to be feared, least by vehement exercise any of the excrements of the belly oꝝ bladder, should hastily be retained into the habite of the body, by the violence of heat kindled by exercise, also least some thing which is hole, be by heauines of excrements oꝝ violent motion, broken oꝝ pulled out of his place, oꝝ that the excrements by violence of the breath, should stop the pores oꝝ conduites of the body, it shall be necessary little and little, by chafing the body, first to mollifie the parts consolidate, and to extenuate oꝝ make thin humours, and to lose and open the pores, and then shall insue to him that exerciseth no perill of obstruction oꝝ rupture. And to bring that to passe, it shall be expedient, after that the body is clenched, to rub the body with a course linnen cloth, first softly and eas-

ly, and after to increase more and more to a hard & swift rubbing, untill the flesh doe swell, and be somewhat rubbed, and that not only done right, but also overthwart and round. Some doe vse fricasies in this forme, in the morning after that they haue bin at the stoule, with their shirt sleeves or bare hand, if their flesh be tender, they doe first softly, and after ward faster rub their breast & sides downward, & overthwart, not touching their stomacke or belly, and after cause their seruant semblably to rub overthwart their shoulders and backe, and beginning at their necke bone, and not touching the raines of their backe, except they doe feele there much colde and winde, and after ward their legges from the knees to the ankle: last, their armes from the elbow, to the hand-wrest. And in this forme of fricasie, I my selfe haue found an excellent commoditie. Old men, or they which bee very drie in their bodies, if they put to some swete oyles, as Yri-num, Nardinum, Chamelinum, or other like mixt with a little swete oyle of Roses, I suppose they doe well. I will not here speake of oyntments, vsed in olde time among the Romanes and Grækes, in fricasies or rubbings. For I suppose, that they were neuer here vsed, and in the sayd places, they bee also left, vlesse it bee in palsies, or apoplexies, or agaynst the rigour which happeneth in feuers onely. I will remember the saying of Hippocrates: Fricasie hath power to lose, to binde, to increase flesh, and to minish it. For hard fricasies do binde or consolidate: soft rubbing doth lose or mollifie, much doe minish flesh, meane rubbing doth augment or increase it. He that will knowe more abundantly hereof, let him reade the booke of Galen, of the preservation of health, called in latin, De tuenda sanitate, translated most truely and eloquently out of Græke into Latin, by Doctor Linacre, late Whisition of most worthe memorie, to our soueraigne Lord King Henry the eight. The same matter is written more briefly of Paulus Aegineta, Oribasius,

sius, Aetius, and some other late wꝛiters, but vnfo Galen not to be compared.

The diuersities of exercises. CAP. 33.

The qualittie of exercise, is the diuersitie thereof, soꝛ as much as therein be many differences in mouing, and also some exercise moueth moꝛe one part of y^e body, some an other. In difference of mouing some is slowe, oꝛ soft, some is swift oꝛ fast, some is strong oꝛ violent, some bee mixt woth strength oꝛ swiftnes. Strong oꝛ violent exercises be these, deluing, specially in tough clay, and heaue, bearing oꝛ sustaining of heaue burthens, climbing oꝛ walking against a steepe byꝛight hill, holding a rope, and climbing by thereby, hanging by the hands on any thing aboue a mans reach, that his fete touch not the ground, standing and holding by, & spꝛeading the armes, with the hands fast closed, and abiding so a long time. Also to holde the armes stedfast, causing an other man to assay to pull them out, and notwithstanding hee keepeth his arme stedfast, inforcing thereunto the sinewes and muscules. Wrestling also woth the armes and legs: if the persons bee equall in strength, it doth exercise the one and the other: if the one be stronger, then is it to the weaker a moꝛe violent exercise. All these kinds of exercises, and other like them, do augment strength, & therefore they serue onely soꝛ young men, which bee inclined, oꝛ be apt to the warres. Swift exercise without violence is running, playing with weapons, tenise, oꝛ throwing of the ball, trotting a space of ground soꝛward, & backward, going on the toes, and holding by the hands. Also stirring by and downe his armes, without plummets. Vehement exercise is compound of violent exercise, and swift, when they are ioyned together at one time, as daunsing of Galliardes, throwing of the ball, and running after it. Football play maye bee in the number thereof, throwing of the long Dart, and

continuing it many times, running in harnesse, and other like: the moderate exercise is long walking, or going a iourney.

The parts of the body haue sundrie exercises appoynted vnto them, as running and going is most proper for the legges: mouing of the armes vp and downe, of stretching them out, and playing with weapōs, serueth most for the armes and shoulders, stooping and rising oftentimes, as lifting great waights, taking vp plummetts, or other like payles on the endes of the staves, and in likewise lifting vp in euery hand a speare or more spike by the ends, specially crossing the hands, and to lay them downe againe in their places: these doe exercise the backe and loynes. Of the bulke and lungs, the proper exercise is mouing of the breath in singing and crying. The entrailes which be vnderneath the middreffe, be exercised by blowing either by constraint, or playing on shaulmes or sackbotts, or other like instrumētts which doe require much winde.

The muscules are best exercised with holding y^e breath at a long tyme, so that he which doth exercise, hath well digested his meate, and is not troubled with much winde in his bodie. Finally, lowd reading, counterfayte battaile, tenise, or throwing the ball, running, walking, and to shooting, which in mine opinion excēde all the other, doe exercise the body commodiously. Alway remember, that the ende of violent exercise is, difficultie in fetching of breath. Of moderate exercise, alteration of breath only, or the beginning of sweat.

Moreouer in Winter, running and wassling is conuenient. In Summer, wassling a little, but not running. In very cold weather, much walking, in hot weather, rest is more expedient. They which seeme to haue moyst bodie, and liue in idlenes, they haue neede of violent exercise. They which are leane and cholerike must walke softly, and exercise themselves very temperatly.

The

The Plummets called of Galen Alteres, which are now much vsed with great men, being of equall weight, and according to the strength of him that exerciseth, are very good to be vsed fasting, a little before breakfast or dinner, holding in euery hand a plummet, and lifting them down with much violence, and so he may make the exercise violent or moderate, after the poise of the plummets, heavier or lighter, & with much or little labouring with the.

Of gestation, that is to say, where one is carried, and is of an other thing moued, and not of himselfe. C A P. 34.

There is also an other kind of exercise, which is called Gestation, and is mixt with mouing and rest. For as much as the body sitting or lying seemeth to rest, and notwithstanding it is moued by that which beareth it, as lying in a bed, hanging by cordes or chaines, or in a cradle, sitting in a chayre which is carped on mens shoulders with staves, as was the vse of the ancient Romans, or sitting in a boate or barge, which is rowed, ryding on a horse which ambleth very easily, or goeth a very soft pace. The bed, cradle, and chayre carped, serueth for them that are in long and continuall sickness, or be lately recovered of a feuer. Also them which haue the frensie or listharge, or haue a light tertiane feuer, or a quotidiane. This exercise sweetely asswageth troubles of the minde, and prouoketh sleape, as it appeareth in children, which are rocked. Also it is conuenient for them, which haue the palsey, the stone, or the gout. Gestation in a chariot or wagon, hath in it a shaking of the body, but some vehement, and some more soft, the soft serueth in diseases of the head, and where any matter runneth downe into the stomacke and in trailes. But the vehement shaking is to be vsed in the griefes of the breast and the stomacke. Also in swelling of the body and legges, in dropies, palsies, migraines, and scotomies, which is an imagination

Celsus. 2.

tion of darkenes: being returned at the ende of his iourney, he must sit vp, and be easily moued. I haue knowne saith Aetius, many persons in such wise cured, wout anie other helpe. Panigation or rowing nigh to the land in a calm water, is expedient for them that haue dropsies, leproyes, palsies, called of the vulgar people takings & franchises: to be caried on a rough water it is a violent exercise, & induceth sundry affections of the mind, sometime feare, sometime hope, now coward heart, now hardines, one while pleasure, an other while displeasure. These exercises, if they be wel tempered, they may put out of y^e the body al long during sicknesses: for y^e which is mixt with rest & mouing, if any thing els may, it most excellently causeth the body to be well nourished. Celsus doth prohibite Ce-
 station, where the body feelth paine, & in the beginning of feuers, but whē they cease, he alloweth it. Riding moderately and without grieffe, doth corroborate the spirit & body aboue other exercises, specially the stomack, it clen-
 seth the senses and maketh them more quicke. Albeit to the breast it is very noysful, it ought to be remēbred, that as wel this, as all other kinds of exercise, would bee vsed in a whole countrie, and where the ayre is pure and vn-
 corrupted. Forseen that he that will exercise, do go first to the stoule, for the causes rehearsed in the last chapter.

Of Vociferation. CAP. 15.

The chiefe exercise of the breast and instrumentes of the voyce, is vociferation, which is singing, reading or crying, whereof is the propertie that it purgeth natural heate, and maketh it also subtil and stable, and maketh the members of the body substantiall and strong, resisting diseases. This exercise woulde bee vsed of persons shor-
 te winded, and them which cannot fetch their breath, but holding their necke straight vp-
 right. Also of them whose flesh is consumed, specially about the breast and shoulders. Also which haue had aposthumes broken in
 in

in their breastes. Whereouer of them that are hoarse by the much moysture, and to them which haue quartayn fevers, it is conuenient: It loseth the humor that sticketh in the breast, and drieth vp the moistnes of the stomack, which properly the course of the quartaine is wont to bring with them, it also profiteth them which haue feeble stomackes, or doe vomite continually, or doe breake vp sowzenes out of the stomack. It is good also for griefs of the head. He that intendeth to attempt this exercise, after that he hath beene at the scoole, and softly rubbed the lower partes, and washed his hands, let him speak with as bace a voyce as he can, and walking, beginne to sing lowder and lowder, but still in a bace voyce, and to take no heede of swete tunes or harmonie. For that nothing doth profite vnto health of body, but to inforce himselfe to sing great, so thereby much ayre drawen in by fetching of breath, thrusteth forth the breast and stomack, and openeth and enlargeth the pores. By high crying and lowde reading, are expelled superfluous humors. Therefore men and women hauing their bodie feeble, & their flesh loose, and not firme, must read oftentimes lowde, and in a bace voyce, extending out the windpipe, and other passages of the breath. But notwithstanding this exercise is not vsed alway and of all persons. For they in whome is abundant of humours corrupted, or be much diseased with cruditie in the stomacke and veines, those doe I counsaile to abstaine from the exercise of the voyce, least much corrupted iuyce or vapours, may thereby bee into all the body distributed.

And here I conclude to speake of exercises, which of them that desire to remaine long in health is most diligently, and as I might say, most scrupulously to be observed.

The third Booke of the Castell of Health.

Of Repletion. C A P. I.

Repletion is a superfluous abundance of humours in the body: and that is in two manner of wise, that is to say, in quantitie and in qualitie: in quantitie, as where all the foure humours are moze in abundance, then be equal in proportion to the body that containeth them, or where one humour much exceedeth the remnant in quantitie. In qualitie, as where the blood or other humour, is hotter or colder, thicker or thinner, then is convenient vnto the body. First, where all the humours being superfluously increased, filleth and extendeth the receptoyles of the body, as the stomacke, the beyne, and the bowels, and is most properly called fulnes, in Greeke Plethora, in Latine Plenitudo.

The other is, where the body is infarled either with choler, yelow or blacke, or with flegme, or with watte humours, and is properly called in Greeke Cacothimia, in Latine Vitiosus succus, in English it may be called corrupt iuyce. I will not here write, the subtil & abundant definitions and descriptions of Galen in his books de plenitudine, and in his commentaries vpon the agnosines of Hippocrates. For it shall here suffice, to shewe the operations of repletion, good or ill, remitting them which bee curious, and desire a moze ample declaration to the most excellent works of Galen, where he may bee satisfied, if hee bee not determined to repugne against reason. Hippocrates sayth, where meate is receiued much aboue nature, that maketh sickness, Galen declaring that place sayth: moze meate then accordeth with natures measure, is named repletion. And afterward he expounded that word aboue nature, to signifie too much and superfluously, as who sayth, where the meat is superfluously taken, it

Lib. 2. Aph. apho. 12. Vbi ci-
tus prater da-
tutam plus in-
gestus est, hic
morbum facit.

it maketh sicknes. For meate but a little exceeding tem-
 perance, may not forthwith make sicknes, but may yet
 keepe the body within the latitude or bounds of health,
 for the meate that shal make sicknes, must not a little ex-
 ceede the requisite measure. The incommoditie which
 happeneth therby is, that moistnes is too much extended,
 and naturall heate is debilitate. Also naturall heate re-
 solueth some what of the superfluous meate and drinke.
 And of that which is resolved of meate undigested, pro-
 ceedeth fumosity grosse and undigested, which ascending
 vp into the head, and touching the brain wher in the brain
 is wrapped, causeth headach, trembling of the members,
 duntishnes of the sight, and many other sicknesses, also
 by the sharpnes thereof, it pricketh and annoyeth the si-
 newes, which make sensibillitie, the roots of whom are
 in the braine, and from thence passeth through al the bo-
 dy. Finally the said fumosity engendred of repletion, pier-
 cing the innermost part of the saide sinewes, called sensi-
 ble, grievously annoyeth the power and will, therefore con-
 sisting, by the occasion wherof, understanding and rea-
 son, as to the use of them are let and troubled.

And also the tongue which is reasons repository, is de-
 prived of his office, as it appeareth in them which are
 dronke, and them which have grievous paines in their
 head, proceeding of repletions. Signes of repletion bee
 these, losse of appetite, delight in nothing, slothfulness, dul-
 nes of the wit and senses, more slepe then was accus-
 tomed to be, cramps in the body, verting or salcion of the
 members, fulnes of the veines, and thicknes of the pul-
 ses, horroure or shivering of the bodie mixed with heate.
 The remedies are abstinence and all euacuation, where-
 of I will make mention in the next Chapter.

Of Evacuation. **T**he meates and drinkes received into the bodie: if the
 stomacke and liuer doe their naturall offices bee also-

Galen. in com-
 ment. loco
 predicto.

Galien.
 de affect.

Avice.

Avice.
 Oribasius euo-
 ristion. lib. 1.

red by concoction and digestion in such wise, that the best part thereof, goeth into the nourishment of the body. The worst being separate by the members officiall, from the residue, are made excrementes in sundry formes and substances, which are like in qualittie to the natural humour, which then raigneth most in the body. These excrementes be none other, but matter superfluous, and vnsauery, which by naturall powers may not be conuerted into flesh, but remaining in the body, corrupt the members, and therefore nature abhorring them, desireth to haue them expelled. These excrementes be thre in number, ordure, vaine, humour superfluous. Moreover there be two sortes of ordure, that is to say, one digested, which passeth by siege, the other vndigested, which is expelled by vomite. Where I say digested, I meane that it is passed the stomacke, and turned vnto an other figure. Likewise I call that vndigested, which still remaineth in the figure of meate.

Ordure.

Digested.

Vaine.

Vaine is the watric substance of the blond, like as whey is of milke, which out of the meate that is altered, and concoct or boyled in the stomack, is strayned in the veins called Milaraice, which proceedeth from the holow part of the liuer, and sent by the raynes into the bladder, passeth by the instrument, the which is ordained as well to that purpose, as for generation.

Humour superfluous.

Humour superfluous is in thre sortes, ether mixt with any of the foure humours, called naturall, or els it is gathered into the Brayne, or it is betwene the skinner and the fleshe, or lyeth among the sinewes, Muscles or ioynts. Of humours some are more grosse, some are cold, subtil and hot, and are called vapours. Now for to expell the said excrementes, are 9. sundry kinds of euacuation, that is to say, abstinance, vomit, purgation by siege, letting of blood, scarifying called cupping, sweating, prouocation of vaine, spitting, bleeding at the nose, or by hemorrhodes. And in womē their naturall purgations. Of these

euacua-

evacuatis I will briefly declare, with the commodities,
which by the discreet vse of them do happen vnto y^e body.

Of abstinence. CAP. 3.

Abstinence is a forbearing to receiue any meate or
drinke. For if it bee but in part, it is rather then cal-
led temperance then abstinence. It ought to be vsed on-
ly after repletion, as the proper remedie therfore. And
thē if it be moderate, it consumeth superfluities, & in con-
suming them, it clarifieth the humors, maketh the body
fayre coloured, and not onely keepeth out sickness, but al-
so where sickness is entred, nothing more helpeth it if it
be vsed in season. To them which haue very moist bodies
hunger is right expedient, for it maketh them more drye,
notwithstanding there ought to be considerations in the
meate before eaten, in the age of the person, in the time of
the yeare, and in custome. First in the meat before eaten,
if it be much in excesse, or very grosse, or not much excē-
ding, or light of digestion, and according therunto would
abstinence more or lesse bee proportioned. Concerning
age, Hippocrates sayth, old men may susteyne fasting ea-
sily: next vnto them, men of mīd ble age, youngmen may
woyse beare it, children worst of all, specially they that
be lustie, notwithstanding, here Galen correcteth Hippo-
crates saying: that he should haue excepted men very old,
who, as experience declareth, must eat often and little.
As touching time, it must be remembred that in winter
and spring time, the stomackes bee naturally very hot,
and sleepe is long, and therefore in that time, meates
would bee more abundant, and although much bee ea-
ten, it will bee sooner digested. Wherefore abstinence
would not be thē so much as in sommer, albeit, to abstain
much in Sommer, except it bee after repletion, Damas-
cene saith, it dryeth the body, it maketh the colour salow,
it ingendzeth melancholy, and hurteth the sight. Moreo-
uer custome may not be forgottē, for they which be bred

Cor.Cel.lib.2.
Hipp.2.aphor.
lib.7.

Considerations
in abstinence.

Aph.lib.1.
Gal.in com-
ment.

Damasce-
nus
apho.

from childhood, to eat sundry meales in the day, would rather be reduced to fewer meales, and little mease, then to be compelled to abstain utterly, to the intet that nature which is made by custome, be not rebuked, and the power digestive thereby debilitate. And note well, that by too much abstinence, the moisture of the body is withdrawn: and consequently the body dyeth, and waxeth leane, naturall heate, by withdrawing of moisture is too much increased, and not finding humour to worke in, turneth his violence to y^e radicall or substantiall moisture of the bodie, and exhausting that humour, bringeth the bodie into a consumption. Wherefore Hippocras saith, that too scarce and exquisite an order in meat and drink, is for the more part more dangerous then that which is more abundant. Contrariwise moderation in abstinence according to the said consideration is to health a sure bulwarke.

Apho lib. 2.

Aetius lib. 3.

Of Vomire. CAP. 4.
The meate or drinke superfluous, or corrupted, in the stomacke, is best expelled by vomite, if it be not verie grievous to him which is diseased. Also the moderate vse of it purgeth steune, lighteneth the head, causeth that the excessse of meates or drinks, shall not annoy or bring sickness. Moreover it mended the affectes of the raynes, bladder and the fundament. It also helpeth against leproies, cankers, gontes, dryssies, and also diuers sicknesses proceeding of the stomacke. For if any griefe happeneth of the head, vomite is then incommodious. It is better in winter then in Sommer. Also good for them which are replete or very cholericke, if they have not wel digested, but it is ill for them that be leane, or have weake stomacks. And therefore where one feelth bitter vapors rising out of his stomack, with griefe and weightines in the ouer partes of his bodie, let him run forth to this remedie. It is also good for him that is heart burned, and hath much spittle, or his stomack wambleth, and

for him that remoueth into sundrie places. Yet I counsaile, sayth Celsus, him that will be in health, and would not be so soone aged, that he vse not this drinke. And I my self haue knowne men which daily vsing it, haue brought thereby their stomackes in such custome, that whatsoeuer they did eate, they could long refrain it, wherby they shorten their liues. Wherefore it would not be vied, but onely where great sarfet, or abundance of fleume doe require it. He that will vomit after meate, let him drinke sundrie drinke mirt together, and first of all, warme water; or if that be too easie, let him mixe there with salt, or hony. If he wil vomit fasting, let him drinke water and hony sodden together, or Hyssope with it, or eate of a Radish rote, and drinke warme water vpon it. Also water wherein Radish is boyled, and after ward prouoke himselfe to it. They that wil haue more violent purgations, I renit to Physitions learned. But yet I doe esteeme warme them, that therein they bee circumspect, and doe not much vse it. Moreover, in vomits, what brought forth, would be considered, according to the rules of Hippocrates, in his second booke of prognostications, that is to say, if it be mirt with fleume and choler, it is most profitable, if it be not in very great quantitie, or thicke, the lesse mixture it hath, the worse it is. If it be Greene like to laeke blades thin or blacke, it is to bee iudged ill. If it haue all colours, it is extreame perillous. If it be leadie coloured, and savoureth horrible, it signifieth a short abolition, or dissolution of nature. For as Galen affirmeth there in his comment, such manner of vomit declareth corruption with extinguing of nature. Also enery putrified and stinking sauiour in vomit is ill. These things be right necessarie to bee looked for where one doth vomit without any difficultie: but to enforce one to vomit, which cannot, is very odious and to be abhorred.

Cor. Cel. lib. 4.

Hippo. præ-
sag. 2. cap. 7.Galen de locis
affectis lib. 1.

Of purgation by siege. CAP. 5.

Cel. lib. 1.
Actius lib. 3.

If the head be heauie, or the eyes dimme, or if there be paine felt of the colicke, or in the lower part of the belly, or in the hippes, or some cholerike matter or fleume in the stomacke. Also if the breath be hardly fetched, if the belly of himselfe sendeth forth nothing, or if being costue, one feeleth ill sauour or bitternes in his mouth, or that which he maketh hath an horrible sauour, or if abstinence doe not at the first put away the feuer, or if the strength of the bodie may not sustaine letting of blood, or els the time therefore conuenient is past, or if one haue dronke much before his sicknesse, or if he which oftentimes unconstrained hath had great sieges, be suddenly stopped. In all these cases, and where it is painfull to vomit, and in gnawing or frettings of the stomacke: finally, in all repletions, where a man cannot or will not be let blood or vomit, it is expedient to prouoke siege by purgations, which are to be receiued by two wayes: upward at the fundament by suppositoies or clisters: downward at the mouth, by potions, eleuaries, or pilles. Suppositoies are vled where y patient is weak, and may not receiue any other purgations. Sometime soasmuch as the straitte gut is stopped with excrements, which are drie and hard: sometime where there needeth none other purgation, specially in burning feuers, whereof the matter ascendeth into the head, the clisters may doe harme, and by the benefit of suppositoies, excrements are brought forth without any annoyance. And oftentimes it bringeth forth that which clisters may not. Suppositoies are made sometime with hony onely, sodden, rolled on a board, and made round, smaller at one end then at the other, and of the length and greatness, according to the quantitie of the bodie that taketh it. Sometime there is mixt with the hony, salt dried, or salt and pepper, or the powder of such things as do either

ther purge the humour which offendeth, or dissolue the grosse winde, or other matter: they be sometime made with rosin, pitch, waire, or gummes: sometime of rootes, or the leaues of graine Mercury, very small brused. Also with figges or raisons, the stones taken out, or of white sope made in the figure aforesayd, and being made in the forme aforesayd, they must bee put in at the fundament to the great ende, and the patient must keepe it there the space of halfe an houre or more.

Cliffers are made of licour sometime simple, as water sodden, milke, oyle, or wine: sometime mixt, as water and oyle together, or decoctions, as where herbes, rootes, fruites, seedes, or gummes, having propertie to make soft, dissolue, draw forth, or expell matter that grieueth, bee boyled, & the licour thereof sometime warme, sometime hot, is receiued at the fundament into the body, by a little pipe of gold or siluer, iuoy, or wood, therefore ordained and called a cliffer pipe. This is necessary where the stomack is weake, and may not sustaine working of medicines receiued at the mouth: also in feuers, collickes, and other diseases in the bowels, griefe in the reins of the backe, or huckle bone, ventosities in the belly, inflammation or exulceration in the guttes or bladder. It is a conuenient and sure medicine, and least hurt doth ensue of it. The making and ordering thereof, I will omit to write in this place, partly that I would not that Physicians should too much note in me presumption, partly that another place may be more apt to that purpose.

The particular commodities of euery
purgation. CAP. 5.

In potions, electuaries, and pilles, ought to bee much more obseruation, than in cliffers or suppositories, for as much as these doe enter no further then vnto the gut where the ordure lyeth, and by that place only bringeth forth the matter which causeth disease. But the other
entring

entring in that way, that meates and drinckes doe, cometh into the stomacke, and there is boyled, and sent into the places of digestion, and after ward is mixt with the iuyce, whereof the substance of the bodie is made, and expelling the aduersarie humors, somewhat thereof doubtlesse remaineth in the body. Wherefore then haue neede to beware, what medicines they receiue, that in them be no venenositie, malice or corruption, least for the expelling of a superfluous humour, which perchance good diet or some broths made of good hearbes, or the sayd euacuation, with suppositoies or clister, might bring forth at last sure, by desiring of too hastie remedie, they receiue in medicine, that which shall ingender a venenous humour, and vneuitable destruction into all the bodie. And therefore happie is he which in sicknesse findeth a discret and well learned Physitian, and so true Apothecary, that hath alway drugs vncorrupted, and whom the Physitian may surely trust to dispense his things truely.

But now to retorne to the sayd forme of purgation, I will now set forth some counsailes, concerning that matter which I haue collected out of the chiefe Authours of Physicke. Bodies hot and moyst, may easily sustaine purgation by the stoule. They which be leane or thinne, hauing the members tender, may take harme by purgations. Women that are cholerike, & them that eat little, purgations are grieuous. In young children and olde men, it is dangerous to lose much the belly. To them that are not wont to it, purgation is noysfull. He that liueth in a good order of diet, needeth neither purgation nor vomit. After that the purgation hath wrought, thirstiness, and sound sleep, be signes that the bodie is sufficiently purged. By daily taking of medicines, Nature is corrupted. When ye will purge any thing, make first the matter flowing and soluble. Medicine to purge, ought not to be mingled with meate, but to be taken 4. houres at the least before meales, or three houres after meales, except.

except certaine easie pills made to cleanse and comfort the stomach, which would be taken at the beginning of supper, or after supper, a little before that one goeth to bed, making a light supper or none. After purgation taken, the patient should rest, and not walke untill the medicine hath wrought, nor eat nor drinke in the meane space. These things have I remembred, because I have knowne right good Physitions, to have forgotten to instruct thereof their patients. Now will I set forth the table of such things which of their propriety doe digest, or purge superfluous humours particularly, which I have gathered out of the booke of Dioscorides, Galen, Paulus Aegineta, Oribasius and Aetius, and other late writers: notwithstanding, I have not written all, for as much as there be diuers things, whereunto we have not yet found any names in English.

Digestiues of choler.

Endiue, Lettise, Cicorie, Scabiose, Mayden haire,
Malowes, Mercury, The iuyce of pomgranades,
Purslane, Popie, Barberies, Roses.
Violets the leafe and flower, Sozell, Liver wort.
Sozell de boisse, Whay clarified.
The foure great colde seides, that is to say, of Gourds,
Cucumbers, Melons, and Citruls.
Psillium, Vineger, Saunders, Barly water, Prunes,
Lamarinds.

Purgers of choler.

Wild hops, Wormwood, Centorie, Fumitorie.
Whay of butter, Violets, Mercury, Prunes.
Iuyce of Roses, Cupatorie.
Lamarinds halfe an ounce in a decoction.
Sassafras 6. drammes at the least, and so to 25. in the broth
of a henne or capon.
Sassafras by it selfe from two dramms vnto foure, in-
fused or steeped in licor, from foure dramms vnto eight.

Digestiues of fleume.

Penell, Persely the rootes, Smallage, Capers, Lajuell,
Sennel, Woly, Marioram, Ventropall.

Wild parsnep seede, Mint, Pimpernell, Hozemint.

Claden, Agrimony, Calamint, Pep, Betany, Sage.

Rabish, Bugwort, Juniper, Hylope, Hyony, Baulme.

Hony, Ginger, Souilla, Alstolochia, Cinamom.

Pepper, Cumine.

Purgers of fleume.

Centory, Pettie, Agrimony, Alder.

Polipodium of the oke.

Mirabolant kebul, infused from halfe an ounce to an
ounce, and two drams, in substance from two drams
to halfe an ounce.

Agaricus, from a dram to two drams, infused from two
drams to five.

Pzeos, Paydenhaire, Sticados.

Purgers of melancholy.

The broth of Coleworts light boyled.

Baulme mint, Sticados, Lime.

Sene boyled in white wine, or in the broth of a henne.

Lased sauerie, Epithimus, Unwrought silke, Oganum.

Calamint, Bozage, Harts tung, Quickbeme.

Paydenhaire, Withwind, Bulial mountaine.

Hony, Sugar.

Melancholy for the thinnes and subtilnes of the hu-
mour, needeth no digestiue.

They that will take sharpe purgations, or compound
with diuers things, let them take the counsaile of an ho-
nest and perfect Physitian, and not aduenture to mixe
things together, without knowing the temperance of
them in degrees, and that he can proportion them to the
bodie that shall receiue them in simples, as they be writ-
ten. And so he may vse them without perill, against the
humours whereunto they serue.

Letting of blood. CAP. 6.

The part of euacuation by letting of blood, is incision, or cutting of the veine, wherby the blood, which is cause of sickness or grieve to the hole body, or any particular part thereof doth most aptly passe.

The commodities wherof being in a moderate quantitie, and in a due time taken, be these that follow: it clarifieth the wit, and maketh good memorie, it clenseth the bladder, it dyeth the braine, it warmeth the marrow, being in y bones, it openeth the hearing, it stoppeth teares, or droppings of the eyes, it taketh away lothsomnes, and confirmeth the stomacke, it nourisheth that which is proper to nature, and the contrary expelleth. It is thought that thereby life is prolonged, and the matter making sickness, shortly consumed. Wherefore letting of blood is not onely expedient for them which are full of blood, or haue abundance of strength, but also for them, in whom without plenitude called fulnes, inflammations begin to be in their bodies, or by some outward stroke, the blood being gathered within by collection thereof, doe seele grieve or disease.

Also where there is much paine felt, or debilitie of some member, whereof is supposed to be ingendred some grievous disease. Moreouer, they which vse excesse of meates and drinkes, may bee cured by letting of blood. But those which be temperate, keeping good diet, be holpen without letting of blood: as by fricasies, vsing of bathes, exercise, walking, and riding moderately. Also vnctions with oyles and opintments called Diaphoretice, which by enapozation, doe shortly euacuate the fulnes. Albeit, if the fulnes be of melancholy blood, then alway needs must be letting of blood. Abundance of melancholy blood is knowne by these signes. There is felt within y entrales, or within y bulke of a man or woman, a waightines with tension or thrusting outward, and al

Actius lib. 3.

that part which is aboue the nauell, is more heauie then it was wont to bee: also much byrne and fattie, the residence of bottome thicke, troublous, inflammation and much paine. These must be shortly let blood, and the melancholy humour purged by siege. They which haue crude or raw humours, must be warily let blood, before that sickness engender, but hauing the feuer in no wise. Concerning letting of blood, these things following would be had in continuall remembrance, and bee also thought on. In the abundance of the blood, the qualitie and quantitie, the greatnes of the sickness, & if it be present or looked for. Also the diet preceeding, the age and strength of the person, the naturall forme of his bodie, the time of the yeare, the region or countrie, the present state of the ayre, the disuse of accustomed exercise, the teasing of euacuations used before. In qualitie, consider of what humour the fulnes proceedeth. In quantitie, the abundance of that which is to be purged. In sickness, if it be dangerous or tolerable: if sickness be present, it requireth the more diligence: if it bee looked for, it may bee the better proportioned. In diet, the custome in eating & drinking, must be specially noted. In young men & women letting of blood would be more liberall. In old men and young children, it would be scarfer: strong men must sustain bleeding, they which are feeble may not indure it. Large bodies haue greater vessels, then they which be little. Leane men haue more blood, corpulent men haue more flesh. The time of the yeare must be specially marked. For in the beginning of spring time it is best letting of blood, as Oribasius sayth, and so doth continue, after the opinion of Arnold, vnto 8. kalends of June. Actius affirmeth, that in winter, or in a cold countrie, or where the person is of a very cold nature, & belies should not be opened. And Damascene sayth: They which in youth haue used to be much let blood, after they be threescore yeares olde, their nature waxeth colde, if they were of a cold

cold complexion, but that is to bee understood, where they that are in health, are often let blood. For in the lapse from health and in diuers diseases, wherein the blood is corrupted, or where it ingendreth impostumes, or resorteth to any place, where it ought not to bee, or passeth by any other conduite then nature ordayned, or where it is furious or inflamed, or by any other meanes, breedeth grienous diseases, in all these cases, it ought to be practised, yea sometime in aged persons, women with child, and young infants. For in extreme necessitie, it were better experience some remedie, then to doe nothing. All other things concerning this matter, pertain to the part curative, which treateth of healing of sickness, whereof I will not now speake, but remit the readers to the counsaile of discret physicians.

Of scarifying called boxing or cupping. CAP. 7.

For as much as it is not convenient to be let blood oftentimes in the yeare, because much of the vitall spirit passeth forth with the blood, which being exhausted, the body wareth colde, and naturall operations become the more feeble, I therefore doe counsaile (sayth Galen) that the base partes of the body, as the legs be scarified, which is the most sure remedie, as well in conserving health, as in repaying thereof being decayed. For it cureth the eyrie, being annoyed with long distillations, it profiteth also the head and overpart of the body against sundry diseases, in what member the blood is gathered, the bodie being purged first by scarificatio, the greiv may be cured.

Also Oribasius affirmeth the same, and also addeth thereto that it helpeth squinaces, or quinces in the throat, and dissolneth the costipations or stoppings made of all places, if the places be scarified, notwithstanding application of bores about the stomacke in hot fevers, where reason is troubled, are to bee eschewed for feare of suffocation. Likewise put to the head vndiscretly, it hurteth both

the head and the eyes. The late Authoꝝ do affirme, that scarifying is in the steed of letting blood, wherefoꝛe age, debilitie, oꝛ time of the yeare, oꝛ other like consideration, a man may not susteyne blood letting, and it byingeth foꝛth the thynne blood, which is next to the skinne.

Of blood suckers or leaches. C A P. 8.

There is also an other foꝛm of euacuation, by woꝛms founde in waters, called blood suckers oꝛ leaches, which being put into the bodye oꝛ member, doe draw out blood.

And their drawing is moze conuenient foꝛ fulnesse of blood then scarifying is, foꝛ as much as they fetch blood moze deeper, and is moze of the substance of bloude, yet the opinion of some men is, that they doe draw no blood but that which is corrupted, and not proportionable vnto our bodie. And therefore in griefes which happen betweene the skinne and the fleshe of blood corrupted, these are moze conuenient then scarifying. But therefore that they be put vnto any part of the body, they must be first kept all one day befoꝛe, giuing vnto them a little blood in fresh fleshe. And then put them in cleane water somewhat warme, and with a spung wipe away the slime which is about them, and then laye a little blood on the place grieued, and put them then to it, and lay on them a spung, that when they bee full, they may fall away, oꝛ if ye will sooner haue them off, put a horse hayze betwix their mouthes and the place, and drawe them awaye, oꝛ put to their mouthes salt, oꝛ ashs, oꝛ vineger, and foꝛthwith they shall fall, and then wash the place with a spung, and if there doe issue much blood, laye on the place the poulder of a spung, and pitch burned, oꝛ linnen cloth burned, oꝛ gaules burned, oꝛ the hearbe called *Bursa pastoris* bruised. And this sufficeth concerning blood suckers.

Of Hemeroydes or piles. CAP. 9.

HEmeroides bee veynes in the fundament of whome doe happen sundry passions, sometime swelling without bléeding, sometime superfluous blond by the puissance of nature is by them expelled, and then bee they very convenient, for by the a man shall escape many great sicknesses, which be ingendred of corrupted blond, or of melancholie. Semblable, if they bee hastilie stopped from the course which they haue bene vsed to, thereby doe increase the saide sicknesses, which by them were expelled, as dropsies, consumptions, madnesse, frensies, and diuers diseases of the head, and other sicknesses: palenes of the visage, grieve in the rames of the back, and thighes. And if they flow too much, there insueth feeblenes, learing of the body, alteration of colour, great pains in the lower partes of the bodie. And if the fluxe be immoderate, it ingendzeth mischieuous diseases. Wherefore it would be diligently taken heede, that they runne in measure, or else to vse some things moderately, which may restrayne them. Concerning other euacuations, I doe purposely omit to write of them in this place, for as much as in this realme it hath bin accounted not honest, to declare them in the vulgar tongue, but only secretly.

Of effectes of the mind. CAP. 10.

The last of thinges called not naturall, is not the least part to be considered, the which is of affects and passions of the mind. For if they bee immoderate, they doe not only annoy the body and shorté the life, but also they doe appayze, and sometime loose utterly a mans estimation. And that much moze is, they bring a man fró the vse of reason, and sometime in the displeasure of Almighty God. Wherefore they doe not onely require the helpe of Physicke corporall, but also the counsaile of a man wise and well learned in moztall Philosophie.

Where

Wherefore after I haue recited what they be, I will briefly declare such counsailes as I haue gathered. And as concerning remedy of phisicke, sauing a few simples, which do comfort the heart and spirits, the residue I will remit to the counsaile of Physitions, like as I haue done in euacuation. Affects of the mind whereby the body is annoyed, doe bring in sicknesse be these, Ire or wrath, heauines or sorrow, gladnes or reioysing.

Of Ire. CAP. II.

Ire is kindled in the heart, inordinately chasing the spirits there, and then is sent forth vnto the members, and dooth superfluously heate them, and disturbeth reason where the bodies be hot also, where naturall heate is feeble, the heate may not be dispersed vnto the extreme parts, and then doth the extreme members, that is to say, which is farre from the heart, remaine cold and trembling. Of this affection cometh sometime fevers, sometime apoplexis, or priuation of senses, trembling palseis, madnes, frensies, deformitie of visage: and that worse is, outragious swearing, blasphemie, desire of vengeance, losse of charitie, amitie, credence, also forgetfulness of becomelike proceeding, and of obedience, dutie and reuerence. These also doe succeed, contention, chargeable suite, inquietnes of mind, lacke of appetite, lacke of sleepe, feeble digestion, scorne, disdain, and hatred of other, with perill of losing of all good reputation. These incommodities of Ire, perfectly had in remembrance, and at the first motion thereof on them thought on, may happen to bring in his fellowes, and thereby the flame may be quenched, or let him that is angrie, even at the first, consider one of these things, that like as he is a man, so is also the other, with whom hee is angrie, and therefore it is as lawfull for the other to bee angrie, as vnto him, and if hee so bee, then shall the anger bee to him displeasing, and it is more to be angrie. Wherefore it appeareth that ire is to him

him lothsome. If the other be patient, then let him abhorre that thing in himselfe, the lacke wherof in the other contenteth him, and allwageth his malice. Moreover let him before that occasion of yre doth happen, accustom himself to beholde and marke well them that bee angrie, with the successe of that anger, and ruminat it in his minde a good space after. And in that time, let him remember, howe Christ, the sonne of God, and God, who (as hee himselfe sayd) might haue had of God his father, if hee would haue asked the legiōs of Angels, to haue defended him, yea with lesse then a winke, might haue slayne all his aduersaries, yet hee not withstanding rebuked, scorned, falsely accused, plucked hither, & thither, stripped, bounden with baltes, whipped, spitte on, buffeted, crowned with sharpe thorne, laded with a heauie piece of timber, his owne proper tournament, halen and driuen forth like a calfe to the slaughter house, eftsones beaten, and ouerthriuen, retched forth with ropes, armes and legs laid on the Crosse, and therewithin with long yron nayles through the handes and feete nailed, with many stroks of hammers, with many prickings, as euer the nayles might pierce by his tender and most blessed flesh and sinewes, quite through the harde tymber, vnto the heads of the nayles: and all this being done for the offence of mankind, & not his: yet with the men which did it, his most unkind countrimen, his most unnatural kinemen, whome hee first made of nothing, preserved by miracles, delivered from perils, and cured of diseases, in all his tribulation and trouble, hee was neuer scene or perceiued angrie. If one will say, that anger is natural, let him also consider that in Christes manhood were all naturall powers. If he will say, that yre is taken of courage, and in Christ it lacked not, whom both angels and deuilles trembled and feared. The premises often retiolued, and borne in mind, I will not say, shall utterly extinct all motions of wrath which is not possible, but it shall when it kindleth lightly repress it, & let that it shall not grow into flame. And in speaking here of wrath, I doe not meane that which good

men haue against vices: or wise and discret governours & masters, against the defaults or negligences of their subiects or seruants, vsed in rebuking them, or moderatly punishing them. For that is not properly yre, but rather to be called displeasure, and is that whereof God speaketh by his Prophet David, saying, Be you angrie and do not sin. And of that maner of anger hath bin diuers holy men, prophets and other. And it appeared in Christ, when he drave out them which made their market in the holy temple of God, where there ought to be nothing but prayer. And in like wise when he rebuked the hypocrites. But if none of these things may come so shortly to his remembrance, that is moued with anger, at the least, let him thinke on the lesson that Appollodorus the Philosopher, taught to the Emperour Octavian, that befoze he speake or doe any thing in anger, he doe recite in order, all the letters of the A. B. C. and remoue somewhat out of the place that he is in, & take occasion to be other wise occupied. This shall for this time suffice, for the remedies of yre: And hee that will knowe more of this matter, let him reade in my worke called the Governour, where I thereof do write more abundantly.

Of Dolour, or heavines of the mind. CAP. 12.

There is nothing more enemye to life, then sorrow, called also heavinesse: for it exhausteth both naturall heats and moysture of the bodie, and doth extenuate, or make the body leane, dulbeth the wit, & darkneth the spirits, letteth the vse and iudgment of reason, and oppresseth memory. And Salomon saith: that sorrow drieth by the bones. And also like as the moath in the garment, and the worme in the tree, so doth heavinesse annoy the heart of a man. Also in the booke called Ecclesiasticus. Sorrow hath killed many, & in it selfe is found no commodity. Also by heavines death is hastened, it hideth vertue or strength, & heavines of hart boweth down the neck. This is so puissant an enemye to nature, and bodilie health, that to resist the malice and violence therof, are required remedies, as wel of the

Prou. 17. & 25.
Eccle. 25. & 38.

the holefome counfayles found in holy Scripture, and in the bookes of moꝛall doctrine, as alfo of certaine hearbes, fruites, and spices, hauing the propertie to expell melancholicke humours, and to comfort and keepe liuely the fpirits, which haue their proper habitation in the hart of mā, and moderate nourifhing of the naturall heate and humor called radicall, which is the bace oꝛ foundation, whereupon the life of man standeth, and that fayling, life falleth into ruine, and the body is diffolued. Now firft I will declare fome remedies againft foꝛrowfulnes of heart, concerning neceffarie counfayle. Sometime this affect happeneth of ingratitude, either where foꝛ benefite, oꝛ fpeciall loue employed, one receiveth damage, oꝛ is abandoned in his neceffitie, oꝛ is deceiued of him whom he trusted, oꝛ findeth him of whom he hath great expectation, foꝛgetfull oꝛ negligent in his commoditie, oꝛ perceiveth the person whom of long time he hath loued, to be eſtranged from him, oꝛ to haue one of a later acquaintance in moꝛe eſtimation. This affection nipbeth the heart, yea of moſt wiſe men, foꝛ they loue moſt hartlie, not prouoked by carnall affection, but rather by good opinion, ingendꝛed by ſimilitude of honeſt ſtudies, and vertuous maners, of long time mutually experienced. And it is not onely vnto man grieuous, but alfo vnto God moſt diſpleaſant and odious, as it is abundantly declared in ſcripture. Wherefoꝛe the person which ſeeleth himſelfe touched with this affect, befoꝛe that it groweth into a paſſion, & wareth a ſickneſſe, let him call to remembrance theſe articles following, oꝛ at the leaſt wiſe, ſome of them. Foꝛ every ech of them may eaſe him, though perchaunce they cannot foꝛthwith perfectly cure him. Conſider, that the coꝛruption of mans nature is not ſo much declared in any thing as in ingratitude, wherby a man is made worſe then diuers byuite beaſts. The little Ant oꝛ Emot helpeth by his fellow, whom he ſeeꝛth ouerthꝛowen with burthen oꝛ by other other occaſion.

*Coſorts againſt
ingratitude.
Appianus in
varia hiftoria.*

Alſo when Elephants doe paſſe ouer any great water: the greateſt & moſt puſſant of the deũde themſelues, and

setting the weakest in the middle part, goe before trying the deepenes and perils, part come after, succouring the weakest or least with their long noses, whē they see them in danger. The same beasts haue bene seene not onely to bring men out of deserts, which haue lost their waies, but also remuing the displeasures done to them, which gaue them meate, as one that slewe him, which had committed aduoutrie with his masters wife.

The terrible Lions and Panthers haue bin seen in their manner to render thanks to their benefactors, yea and to abiect their owne bodies and liues for their defence. The same we may daily behold in our owne dogges.

Than in whom thou findest the detestable vice of ingratitude, reputing him among the worst sort of creatures, thinke not that thou hast lost a friend, but thinke that thou art deliuered from a monster of nature, that deuoured thy loue, and that thou art now at libertie, and hast wonne experience to chuse thee a better. But if this may not suffice, then estsoones consider that if thou looke wel on thy selfe, perchance thou mayst finde the fault whereof thou complaynest, within thine owne bosome. Cal to thy remembrance if thou hast alway rendred vnto every man condign thanks or benefite, of whom thou hast kindnes receiued, or if thou hast alwaye remembered, euerie one of them, that haue done to thee any commoditie or pleasure. Thou shalt well perceiue, that what thing y thou receiuedst in childhode, thou forgottest or diddest little esteeme, when thou camest to the state of a man. And what thou diddest remember in youth, in age thou diddest little thinke on, thy nurses pray, her rockings, watchings, thou hast not alway remembered or equally recompenced. The Scholemasters studie, his labour, his diligence in like degree, thou hast not requited. What greater friend hast thou had of whom thou couldest receiue any greater benefites, thē the nourishing & preserving of thy life in thy most feeblenes, thine eruditio, whereby thy nature was made more excellent? Remēbring this, teane to be angry or sorrowful, for so common a vice: yet if

Senec. de bene-
fi. 7.

it cease not to grieve thee, confer the ingratitude that doth
 vex thee, with that ingratitude which was shewed by the
 Israelites, whom God chose for his own people, deliuered
 from seruage, shewed for them wonders, preferred them
 fortye yeares in y^e desert, desired for them kings, gaue to
 them the countrie which flowed with milke and hony, de-
 fended them against all outward hostilitie, sent vnto them
 such abundance of riches, that siluer was in Ierusalem, as
 stones in the street, and his tabernacle, and after ward his
 most holy temple among them, which he did daily visite,
 with his diuine maiestie, made their kings to raigne glo-
 riously, and spake with their Prophets familiarly, & cor-
 rected their errors most gently, and yet for all this, they
 embracing the Wapnines Idolatrie, they left so gracious
 and louing a Lord, and liuing God, & to his great despite,
 gaue diuine honours to calves of brasse, and other mon-
 strous Images, and at the last, put to most cruell death,
 the onely sonne of God, that had done so much for them.
 And if we Christian men doe looke well on our selues, re-
 uoluing the incōparable benefit, which we haue receiued
 by Christs passion, and consider the circumstance of his
 most excellent patience, and most seruent loue towards
 vs, with our forgetfulness, and the daily breach of our pro-
 mise, which we made at our Baptisme, chēring our mu-
 tuall bkindnes thereunto, there shall appeare no ingra-
 titude, that should offend vs. Finally for a conclusion, be-
 hold well about thee, and thou shalt all day find the chil-
 dren ingrate to their parents, & wiues to their husbands.
 And wilt thou looke that thy benefit or vaine expectation,
 should make thee moze free from ingratitude of thy friend,
 whom chance hath sent thee, then nature may the parents
 to their children, or the coniunction of bodies by lawfull
 marriage, take bkindnes from the wiues toward the hus-
 bands: The vice therefore of ingratitude, being so com-
 mō a chance, make no worldly friendship so precious, that
 life or death therefore should be spent or consumed, I haue
 been the longer in this place, because I haue had in this
 gricke

griefe sufficient experience.

Death of children.

If death of children be cause of thy heavines, call to thy remembrance some children, of whom there is no little number, whose liues, either for vncorrigible vices, or infortunate chaunces, haue been more grievous vnto their parents, then the death of thy children ought to bee vnto thee: considering that death is a discharger of all griefes and miseries, and to them that dye well, the first entrie into life everlasting.

Losse of goods.

The losse of goods or authoritie, doe grieue none but fooles, which do not marke diligently, that like as neither the one nor the other both alway happen to them that are worthe, so we haue in daily experience, that they fall from him suddenly, who in increasing or keeping them, seemeth most busie.

Lacke of promotion.

Oftentimes the repulse from promotion is cause of discomfort. But then consider whether in the opinion of good men, thou art deemed worthe to haue such advancement, or in thine owne expectation and fantasie. If good men so iudge thee, thanke thou God of that felicitie, and laugh at the blindness of them, that so haue refused thee. If it proceed of thine owne folly, abhorre al arrogancie, and inforce thy selfe to bee aduanced in mens estimation, before thou canst finde thy selfe worthe in thy proper opinion. All other chances of fortune esteeme as nothing, and that long before they doe happen. The oft recording of miserie, prepareth the mind to feele lesse aduersitie. And the contempt of fortune is sure quietnes, & most perfect felicitie. This now shall suffice concerning remedies of morall Philosophy. Now will I write somewhat touching counsaile of Physicke, as in relieving the bodie, which either by the sayd occasions, or by the humour of melancholy is brought out of temper.

Chances of fortune.

The first counsaile is, that during the time of that passion, eschew to be angry, iudicious, or solitarie, and reioyce thee with melodie, or els bee alway in such companie, as best may content thee.

Avoid all things that be noxious in sight, smelling and hearing,

hearing, and embrace all things that is delectable.

Flie darknes, much watch, and businesse of mind, much companying with women, the vse of things very hot and drie, often purgations, immoderate exercise, thirst, much abstinence, dry winds and cold.

Abstaine from daily eating of much olde beefe, or olde mutton, hard cheese, hares flesh, bores flesh, venison, salt fish, coleworsts, beanes, and peason, very course bread, great fishes of the sea, as thurlepole, or porpise, and sturgeon, and other of like natures, wines red & thick, meates being very salt or solwe, old, burned, or fried, garliche, onions, and leekes.

Use meates which are temperatly hot, and therewith somewhat moyst, boyled rather then roasted, light of digestion, and ingendring bloud clere and fine. As milke hot from the vdder, or at the least new milke, enen these, swete Ruen cheese, Almonds, the yolkes of reare egges, little birds of the bushes, chickens and hennes, white wine or claret, clere and fragrant. Sweet sauors in winter hot, in summer cold, in the meane time temperate.

Comfortatiues of the heart hot.

Bourage the flower or leafe, Buglosse, Banius mint.

Clicampaine, Clones, Cardamomum, Rosemary.

Lignum aloes, Muske, Ambergrise, Saffron.

The bone of the Hart of a red deere.

Mints, The rind of Citron, Beane, Cubebes, Bassil.

Comfortatiues of the heart cold.

Violets, Pearles, Corall, The Unicornes horne.

Old apples which be good, Roses, Saunders.

The Oliphants tooth, Water lillies, Coriander prepared.

Comfortatiues temperate.

Jacint, Sapphire, Emeraulds.

Mirabolanes called Rebull, Buglosse, Gold, Silver.

Of Hope.

Ioye, or gladnesse of heart both prolong the life, it satisfieth the bodie that is leane with troubles, byting the humours

- T. Livius.

humours to an equall temperance, and drawing naturall heat out ward. But if it be sudden & feruent, it oftentimes flapeth, for as much as it draweth too suddenly and excessively naturall heate out ward. And therefore diuers men and women haue been scene to fall in a swoone, when they haue suddenly beheld the persons whom they feruently loued. A woman in Rome hearing first that her sonne was slaine in battaile: after when he came to her, she seeing him alieue, embracing each other, she died in his armes. This well considered against such inordinate gladnesse, the best preseruatiue is to remember, that the extreme parts of mundaine ioy, is sorrow and heauinesse: and that nothing of this world may so much reioyce vs, but occasion may cause it to be displeasaut vnto vs.

The dominion of sundrie complexions. CAP. 13.

It seemeth to me not inconuenient, that I doe declare as well the counsailes of ancient and approued authors, as also mine owne opinion, gathered by diligent marking in daily experience, concerning as well the necessary diet of euery complexion, age, and declination of health, as also the meane to resist the diseases of the body, before sickness be therein confirmed, leaving the residue vnto the substantiall learning, and circumspect practise of good Physicians, which shall the more easily cure their patients, if their patients doe not disdain to beare away and followe my counsaile.

And first it ought to be considered, that none of the foure complexions; haue solely such dominion in any ma or womans body, that no part of any other complexion is therewith mixt. For when we call a man sanguine, cholerike, fleumaticke, or melancholike, we doe not meane he hath bloud onely without any of the other humours, or choler without bloud, or flegme without bloud or melancholy, or melancholy without bloud or choler. And therefore the man which is sanguine, the more that he draweth vnto age,

age, whereby naturall moysture decayeth, the more is he cholerike, by reason that heate surmounting moysture, needes must remaine heat and dryth. Semblably y^e cholerike man, the more that he wareth into age, the more naturall heate in him is abated, and dryth surmounting naturall moysture, he becommeth melancholike: but some sanguine man hath in the proportiō of temperatures, a greater mixture with choler then another hath. Likewise the cholerike or fleumatike man, with the humour of sanguine or melancholy. And therfore late practisers of Physick are wont to call men, according to the mixture of their complexions, as sanguine cholerike, fleumatike sanguine, &c. Moreover, beside the natural complexions which man receiveth in his generation, the humours whereof the same complexions do consist, being augmented superfluously in the bodie or members by any of the sayd things, called not naturall, every of them doe semblably augment the complexion which is proper vnto him, and bringeth vnequall temperature vnto the body. And for these causes the sanguine or fleumatike man or woman, feeling any discriasie by choler happened to them, by the said things called not naturall, they shall vse the diet described hereafter to him which is naturally cholerike. Semblably, the cholerike or melancholike man or woman hauing any discriasie by fleume, to vse the diet of him which is naturally fleumatike, alway remembryng, that sanguine and fleumatike men haue more respect vnto dryth, cholerike and melancholy vnto moysture, and that alway as the accidentall complexion decayeth, to resoyt by little and little to the diet pertaining to his naturall complexion.

The times appropriated to every naturall
humour. CAP. 14.

But first it must be considered, that where the foure humours bee alway in man, and in some man commonly one humo^r is more abundant then another naturally, that is to say, from his generation: The sayd humo^rs haue also

peculiar times assigned to euery one of them, wherein each of them is in his most power and force, as after insureth, after the description of Soranus. Fleume hath most puissance in winter, from the 8. Idus of Nouember, vnto the 8. Idus of February, whereby are ingendred Catarres, or rheumes, the bunla, the cough, and the stitch. This humour is part in the head, part in the stomacke. It hath dominion from the third houre of night, vntill the ninth houre of the same night. Bloud increaseth in spring time from the 8. Idus of February, vnto the 8. Idus of May, whereof are ingendred feuers, and sweet humours, which doe shortly putrifie: the power of this humour is about the heart, and hath dominion from the ninth houre of night, vntill the third houre of the morning.

Red choler hath power in Summer, from the 8. Idus of May, vntill the 8. Idus of August, whereby are ingendred hot and sharpe feuers: this humour is specially in the liuer, and hath dominion from the third houre of the day, vntill the ninth houre of the same day.

Yellow choler, whereof is ingendred the fleume of the stomacke, is nourished in Autumne, which beginneth the 8. Idus of August, and during vnto the 8. day of Nouember, maketh shaking feuers and sharpe: the blacke choler then increaseth, and then followeth thicknes of the bloud in the veines. Blacke choler or melancholy most raineth in the spleene, and it raineth from the ninth houre of the day, vntill the third houre of night.

Peculiar remedies against the distemperance
of euery humour.

Soranus in
arte medendi.

If the distemperance bee of bloud, helpe it with things cold, sharpe and drie: for bloud is moyst, hot, and sweete. If it be of red choler, giue things cold, moyst, and sweete: for red choler is bitter and drie. If it bee of blacke choler, giue things hot, moyst, and sweete: for blacke choler is sharp and cold. If the disease be of salt fleume, giue things sweete, hot, and drie: thus sayth Soranus. Notwithstanding,

ding, where there is abundance of colde fleume not mixt with choler, there things very sharp and hot be most convenient, as tart vinegar with hot Roses, and seedes, or wines, strong and rough honey being sodden in the one and the other: or where choler is mixt with fleume, syrupe acetose made with vinegar and sugar boyled, sometime with hearbes, rootes, or seedes, which may dissolue fleume, and digest it.

Diet of them which are of sanguine complexion. CAP. 15.

Foasmuch as in the sanguine men, blond most raineth, which is soone corrupted, it shall be necessarie for them which are of that complexion, to bee circumspect in eating meate, that shortly will receiue putrifaction, as the more part of fruites, specially not being perfectly ripe: also meates that be of ill iuice, as flesh of beasts, too old or yong, vdders of beasts, braines, except of capons and chickens, marowe of the backe bone, much vse of Onyons, Leekes, Garlike, much vse of old figges, much vse of raw hearbes, and all things wherein is excelle of heate, cold, or moysture, meates that be stale, fishes of fennes, or muddie waters, and too much sleepe, as experience sheweth.

Diet of cholerike persons. CAP. 16.

To them which bee cholerike, being in their naturall temperature, and hauing not from their youth vsed the contrary, grosse meates moderatly taken, be more conuenient then the meates that bee fine, and better shall they digest a peece of good beefe, then a chickens legge. Choler of his propertie rather burning, the well digesting meates of light substance: notwithstanding, some Gentlemen which bee nicely brought vp in their infancie, may not so well sustaine that diet, as poore men, being the more part vsed to grosse meates, wherefore their diet must bee in a temperance, as yong beefe, olde beale, mutton, and venison powdred, yong geese, and such like, concerning they

complerion with meates, like thereunto in qualitie & degree, according to the counsaile of Hippocrates. And as he perceiueth choler to abound, so to enterlace meates which bee colde, in a moderate quantitie, and to alay their wine moze or lesse with water, eschewing hot spices, hot wines, and excessive labour, whereby the body may be much chafed. Also he may eate oftner in the day the any other: for seeme, that there be such distance betwene his meales, as the meate befoze eaten be fully digested, which in some person is moze, in some lesse, according to the heate & strength of his stomacke, noting alway that the cholerike person diggesth moze meate then his appetite desireth: the melancholike person desireth by false appetite moze then his stomacke may digest. And to a cholerike person it is right dangerous, to vse long abstinence: for choler finding nothing in the stomacke to concoct, it fareth then as where a little pottage or milk, being in a vessell ouer a great fire, it is burned to the vessell, and vsauery fumes & vapours doe issue out thereof. Likewise in a cholerike stomacke by abstinence, these inconueniences doe happen, humours adust, consuming of naturall moysture, fumosities and stinking vapours, ascending vp to the head, whereof is ingendred dusking of the eyes, head-aches, hot and thinne rheumes after euery little surfet, and many other incoueniencies. Wherefoze, beside y^e opinion of y^e best learned me, mine owne painfull experience also moueth me to exhort them, which bee of this complexion, to eschew much abstinence. And although they bee studious, and vse little exercise, yet in the morning to eate some what in a little quantitie, and not to studie immediatly, but first to sit a while, and after to stand or walke softly, which vsing these two peares, I, and also other, that haue long knowne me, haue perceiued in my bodie a great alteration, that is to say, from ill estate to better. Allway remember, that if any other humour do abound in y^e cholerike person, as flegme, or melancholy, then untill that humour be expelled, the diet must be correctiue of that humour, and therfoze moze hot and fine,

then

thē the natural dyet befoze rehearsed: but yet there would be alway respect had to the naturall complexion, sometime offering the person to eate or drinke that, which nature working he feruently desireth.

Diet of Fleumaticke persons. CAP. 17.

It is to bee remembred, that pure fleume is properly cold and moyst, and lacketh taste. Salt fleume is mixte with choler, and therefore hath not in him so much cold or humiditie, as pure fleume hath, and therefore it requireth a temperance in things hot and drie, whereby fleume is digested or expelled. To fleumaticke persons all meates are noysful, which are very colde, viscus or stumpe fat, or soone putrified, eating much and often, specially meates ingendring fleume, which be remembred in the table p̄ceding. All thinges bee good which are hot and drie, also meates and drinckes which be soore: Onions also and Garlike moderately vsed, be very commendable: in pure fleume not mixt with choler, much vsing of salte, specially dried. Pepper grosse beaten, and eaten with meate, ought to bee with all fleumaticke persons familiar, also Ginger is right conuenient, but not so bee so frequently vsed as pepper, for as much as the nature of pepper is, that being eaten, it passeth through the body, heating and comforting the stomacke, not entring into the beyne, or annoyng the liuer, which vertue is not in Ginger, Ginger condite the which we do call grēne Ginger, specially condite with sugar, if it may be gotten, and also Pirabolanes called Rebulp condite in Judea, be most excellent remedies against fleume, also the hearbes, which are remembred afoze in the tables of digestives of fleante, and the rootes of Parsley, Fenell, Pzeos, Elicampane, and carrotes be very commendable. Exercise twice in a daye, the stomacke being almost emptie, so that sweate begin to appeare, is very expedient, clensing of the body from all filthinesse with rubbing and wiping oftentimes, with washing, specially the head and partes there about, moderate sweating, in hot bathes or stoues, be to this

complexion necessary, specially when they haue eaten and dronken excessiue. The head and feete to bee kept from colde, and to dwell high and farre from moorres, and marishes, is a rule right necessary: also to abstain from eating hearbes and rootes not boyled, and generally from all meates which will not be easily digested.

The diuision of melancholy, and the diet of persons melancholicke. CAP. 18.

Melancholie is of two sorts, the one is called naturall, which is onely cold and drie, the other is called adust or burned: naturall melancholy is, as Galen sayth, the residence or dregges of the bloud: and therefore is colder and thicker then the bloud. Melancholy adust is in foure kinds, either it is of naturall melancholy adust, or of the more pure part of the bloud adust, or of choler adust, or of salt flegm adust. But of al other that melancholy is worst; which is ingendred of choler, finally all adust melancholy annoieth the wit and iudgement of man: For when that humour is het, it maketh men mad, and when it is extinct, it maketh men foles, forgetfull and dull. The natural melancholy kept in his temperance, profiteth much to true iudgement of y^e wit, but yet if it be too thick, it darkneth the spirits, maketh one timorous, and the wit dull: if it be mixt with fleame, it mortifieth the blode with too much colde, wherefore it may not bee so little, that the bloud and spirits in their feruentnesse, be as it were vnbridled, whereof doe happen vnstablennesse of witte, and slipper remembrance, nor yet so much that by the waight thereof (for it is heauie approaching nigh to the earth) that wee seeme to be alwaye in sleepe, and neede a spurre to pricke vs forward. Wherefore it is right expedient to keepe that humour as thinne as nature will suffer it, and not to haue too much of it. But now to the dyet pertaining to them, whom this humoure annoyeth. The knowledge that melancholie raineth is oftentimes heauines of minde, or feare without cause, sleepines in the members, many cramps without repletion

pletion or emptines, sodaine furie, sodaine incontineney of the tongue, much solicitude of light things, w^o plainnes of the visage, and fearefull dreames of terrible visions, dreaming of darkenesse, deepe pittes, death of friendes, or acquaintance, and of all things that is blacke. The meates conuenient are they, which bee temperately in heate, but specially they that be moyst meates soon digested, and they rather boyled then roasted, temperatly mirt with spice, milk hot from the vdder, or latemilked, is very conuenient for that complexion, sweet almonds blanchd, & almond milk, the yolke of reere egges, and finally all things which ingender pure bloude, and all that is w^oritten in the chapter of age, all these bee ill for them: w^hite thicke or troublous, specially red wine, meates hard, dry, very salt, or so w^ore, burned meate, fryed meat, much beefe, beares flesh, beans, rocket, colewoztes, mustard, radish, garlike, except there be much wind in the body, for then it is very holosome, onions, lækes, finally all things which heateth too much, killeth too much, or drieth too much, also w^oath, feare, compassion, sorow, much study, or care, much idlenes or rest, all thing that is grievous to see, to smell or to heare, but most specially darkenes.

Moreover much drying of the bodye, either with long watch, or with much care and tossing of the minde, or with much lecherie, or much eating and drinking of thinges that be hot and drie, or immoderate euacuation, labour, abstinence, thirst, going in the ayre vntemperately hotte, colde, or drie, all these thinges doe annoye them that be griued with any melancholy. It is to be diligently considered, that where melancholy happeneth of choler adust, there meates which bee hot in working would bee wisely tempered, and drinking of hot wines would be eschewed, semblably cautele would bee in saours, notwithstanding moderate vse of small wines clere and well berdured, is herein very commendable, the humors thereby being clarified, and the spirites clenfed, but the abuse or exceſſe thereof, doth as much damage.

Also

Also it is right expedient, to put into wine or ale, a gad of siluer or golde, glowing hot out of the fire, to temper hot meate with roses, violets, saunders, rose water, bozage, buglosse, baulme, called in Latine Melissa, or the water of all three, drunken with good wine white or claret, or made in a iulep with sugar, is wonderfull holson, chewing of lycorise, or rayson or cozance, is right expedient, but most of al other things, myth, good companie, gladnes, moderate exercise, with moderate feeding. And thus I leaue to speake of dyets, aptly belonging to the foure complexions.

The fourth Booke of the Castell of Health.

What cruditie is, and remedies therefore. CAP. I.

I Will somewhat write of two discrasies of the bodye, which doe happen by the excesse or lacke of thinges called not naturall, wherof I haue spoken befoze: the one is called cruditie, the other lassitude, which although they bee wordes made of Latine, hauing no apt english worde therfore, yet by the definition and more ample declaration of them, they shall be vnderstoode sufficiently, and from hencefoorth vsed for english. But first it shall be necessary to consider, that concoction is an alteration in the stomacke of meates and drinke, according to their qualities, where by they are made like to the substance of the body. Crudity is a vicious concoction of thinges receiued, they not being wholly or perfectly altered: the cause thereof is sometime the distemperature of the stomacke, sometime inflammation, sometime matter congealed, or impostumes in the stomacke, other while ingurgitation of meate and drinke: or for the vicious qualittie of the same meates or drinke, or the receiuing of them out of order, or lacke of exercise, or of conuenient euacuation. Galen sayth, that in cruditie or vicious concoction, it must be considered, as wel if the iulce be vtterly corrupted, and may not bee sufficiently concoct,

as

*Concoction
what it is.*

*Cruditie what
it is.
The cause of
cruditie.*

as also if it be in the way of concoction: for if it be corrupted it must be expelled by sweat or by urine, if it be half concocted then must such things be ministered, as may helpe to profit concoction, having regard to the qualitie and temperance of the iuyce, that is to say, whether it be thick or thin, stematicke or cholericke: which shall be perceined by the dyet pceding, and also by other thinges named not naturall, for stematicke meates eaten in great quantitie or often, maketh stematicke iuyce.

Like wise doth lacke of convenient exercise, too much rest or idleness, as cholericke meates, and vehement labours, do make cholerick iuyce in sommer, and melancholick iuyce in Autumne, specially where laboures bee continuall or long during. Also where labour is with much sweate, there is the urine moze grosse: where it is without sweat, there it is thinner. Moreover the colour and substance of the urine declareth the temperance of the iuyce, which shall be hereafter declared in the table bylines.

Semblably the colour of the body declareth the iuyce that is in it, for being whiter then it was wont to be, it signifieth abundance of sleume: being moze pale or yelow, it betokeneth excesse of choler: if it be blacker, it signifieth melancholy, if the ill iuyce be much in quantitie, and the blood little, the ill iuyce would bee digested, and expelled with such thinges as doe serve for that temperature, but if the blood bee much, and the ill iuyce little in quantitie, there would the vaine be opened, and after sufficient bleeding a convenient purgation given, having regard as well of the quantitie of the iuyce, as of the kind thereof: in case that either for age or for timorousnes, a man will not bee let blood, then must he be purged by siege in moze abundance. But if hee in whom is little good blood and much ill iuyce, and feeleth a lassitude or wearinesse in all his bodie, hee should neither be let blood, nor receive purgation, nor yet labour or walke much: but abide in much quiet, and as say to sleep much, and receive such meates, drinks and medicines, which do extenuate or make thin, cut, & digest grosse humors,

humors, without vehement beate, wherof it is written in the table of digestiues: in the number of whom is oximel, being well made, or Acetosus simplex, where the iuyce is much cholerick or melancholick. Semblably, capers with oyle and vineger be praised of Galen. When there appeareth in the vyne a residence light and white, then wine white or claret moderately taken, helpeth to concoction, maketh a good iuyce, and prouoketh vyne, then increase frications and exercise by little and little, & then let him returne to his natural diet. In whom is aboundance of raw iuyce, & outwardly feeleth a lassitude, to them Galen counsaileth, the second or third day to giue meate, wherein Asope is boyled and after ward to boyme.

The meane to escape cruditie, is to be diligent in obseruation of the counsels befoze written concerning y^e things called not naturall, not much vsing meates that be verie hard to concoct, also fat meate, and meates long kept, also corrupted, stinking, swete fruits, and banquetting dishes, hastie feeding withon good cheewing, also much or very oft drincking at meales, very much heate, or very much colde, after meate.

Furthermoze it must bee considered, that all thinges which bringeth griefe to the bodie, is ingendred either of too much aboundance of iuyce, or of the vicious qualitie thereof. Hee that is sicke of aboundance, the diet of him wholly consisteth in reducing the iuyce to a conuenient quantitie. Hee that is grieved with the vicious qualitie of the iuyces, his order resteth in making the iuyces equal in temperature. Moreover, where that which passeth out of the body, is lesse then that which is receiued into the body: there happeneth sicknesse which cometh of aboundance, in the which case it ought to be diligently forescene, that there be obserued a conuenient meane of meates and drinks, in respect of that which is expelled out of the body, which may be done, if the quantitie of each of them be wisely considered. And where aboundance is, there the quantitie, or qualitie, or both be tempred.

Alway remember that of crude iuyce bee diuersa kindes: some be colde and fleumaticke, some be hot and cholerick, other be moze thirine and watric, some of blacke choler, or melancholicke. They which doe abound in any of them, must abstaine from such meates & drinks, which doe ingender such iuyce, as doth annoy them: those meates and drinks be declared in the tables preceeding. Actius also would that he should drinke a draught of colde water, affirming that thereby the stomack being corroboreate, driueth out of him downe into the belly, that which cleaueth fast to it. I my selfe vsing to drinke fasting, very smal beere or ale, when I haue beene in that case, haue found ease by it. Paulus Aegineta willet that at the beginning, the legs & armes should be rubbed with a course linnen cloth, the legges downward to the feet, the armes to the tops of the fingers, and when they be well chased, then to rub the again with some oyle, that doth open the pores & discusse the vapors as oyle of Camomile, oile of a neate, & other like, he praiseth much mulle, or the water of hony, specially if some Slope be boyled in it. Galen and all other do agree, that in this case pepper bruised & eaten with meat, is very expedient. And where there is much wind in the stomacke, then to eate all times of the day, of the medicine made of the three kindes of pepper, time, annise seede, and hony clarified, which is called Diatriopiperion, or that which is called Diaspoliticon, or Diapiganon, which is made of Cummine, steeped one day and a night, or longer in tart vinegar, and after fryed or laide on a burning hot stone, and made in powder, also pepper and rue dried somewhat, and made into powder al in equal portions, and mixt with clarified hony, Galen addeth thereto salt peter called in latine nitrum. The confection made with the iuyce of quinces, and is called Diacidonion, is very excellent. But it is to be diligently noted, that where cruditie is in a cholericke person, there would the said medicines be temperatly vled, & the said Diacidonion to haue little or no spices in it. And for my part, being of a cholericke humour mixt with fleume, manie yeares continu-

Actius serm. 9.

allie in cruditie. I neuer found any thing better then fine
 Reubarbe cheewed wth raisons of cozents, which I took by
 the counsell of the worshipfull and well learned Phisition,
 maister Doctor Augustine, who in his manners decla-
 reth the gentlenesse of his ancient blond, which medicine
 I doe not leaue to vse dayly fasting when I feele some cru-
 ditie to begin. Also syrope acetose, that is to say, sugar sob-
 den in pure vineger, and a little water, vntill it be thicke as
 a syrope, is sometime conuenient, and that as well to cho-
 lericke persons as vnto fleummatick, & if fleum be abundant,
 then with rootes and seedes of fenel & parcelly sodden with
 it. Also in that case drinnell, that is to saye, honye and wa-
 ter sodden together with the said rootes and seedes, and a
 quantity of vineger put thereto in the boyling is very com-
 mendable. If the patient be very costive, then y^e medicine
 of Galen called Hierapicra, from halfe an ounce to an ounce
 taken in water of hony or ale, or taken in pilles, the weight
 of a groate, and a halfe, or two groates, if the stuffe bee
 good, will purge the bodie sufficiently, without making
 the bodie weaker. Also that medicine by clesning the sto-
 mache and bodie, deliuereth a man and woman from anie
 perillous sicknesses. If the humours in the stomache bee
 not putrified, but that it is greened with aboundance of
 salt fleume, I haue found that milke new milked, where-
 in is put a quantitie of good hony or sugar, and thre leaues
 of good speace mintes, and a little boyled, so being dronke
 warme fasting, the quantitie of a pinte, and resting on it
 without eating or drinking any other thing the space of 3.
 houres after, haue abundantly purged and comforted the
 stomache, but where there is no fleum but onely choler, it
 is not so holosome, but rather hurteth, making famositie
 in the head, whereof cometh headach.

Of distillacions called commonly rheumes, and of some re-
 medies against them right necessary. CAP. 2.

FO^r as much as at this present time in this Realme of
 Englande, there is not any one more annoyance to the
 health.

health of mans bodie, then distillations from the head called rheumes, I will not let to write somewhat of them, wherby men may take benefit if they will, although some physicians more considering their market, then their due tie to God and their countrie, will be neuer so much offended with mine honest enterpryse.

Distillation is a dropping downe of a liquid matter out of the head, and falling either into the mouth, or into the nozethills, or into the eyes, and sometime into the cheakes and eares: that which falleth into the mouth is receiued of the throte, into that part which is the instrument of the voyce, which at the first maketh hoarsenes, & in procelle of time maketh the voyce little, and vnneth to be heard. And if the rheume be sharpe, it raiseth the inward skinne of the throte, & sometime it doth exulcerate the lungs. If it doth fall into the stomacke, the rheume being a cold, it altereth the bodie into a cold distemperance: if he be hot, it maketh a hot distemperance, & doth somewhat exulcerate in procelle of time, and at the beginning abateth appetite, & maketh feeble concoction. The cold rheume maketh concoction slow, and also cruditie, and ingendzeth soure fumes in the mouth. If it be corrupted, it turneth also nourishment vnto corruption, which maketh vpprapping fumish or sharpe, or of some ill qualitie, which cannot be expressed: if the matter do descend lower, it tormenteth the guts called Ictunium, and colon, & toucheth other vessels from whence proceedeth digestion: in this discriasie two things are to be prouided for: first to let that the rheume doe not distill into the sayd places: or if it hath done, that it be shortly expelled from them. If first, to let that it shall not distill, it shall be necessary to eat some meate the sooner in the morning, if there hath not preceded repletion. Where the tempera- ture of all the bodie is cholericke, and the stomack is weak, the stomack would be made strong with such things as of their property do comfort the stomack: forseene that they be moderately cold and moyst. And that which is already fallen into the stomacke, must be expelled with vomite or

siege, prouoked with woyme wood, steeped all one day and
 a night in a little small white wine, or small ale or stale,
 which haue vertue onely to wipe away the filth from the
 stomacke: but if it be sucked deep into the filanes of the sto-
 macke, then is it better to take the medicine called Hiera-
 picra, either in powder with drinke warmed, or els in pills,
 to the number of five or moe, in the morning sixe houres
 before any other meate or drinke taken, after ward to an-
 noynt the mouth of the stomach with oyle of Masticke, or
 Sardinum temperatly warme, alway if a hot rheume doe
 fall into a hot stomach, then meates and dringes which be
 cold in vertue, would onely be vsed, where the stomach is
 dissempered with heate, and the rheume distilleth into a
 cold head, there is the discriasie hard to be cured. And they
 which be so affect or diseased, must take such things as may
 dissolue the fleume, and clense the stomacke without bea-
 ting thereof, of the which vertue we know Drimel to bee
 of. If the stomacke and head bee both dissempered with
 cold, then must bee vsed meates, dringes and opyntments,
 which onely be hot, and vtterly to forbear all that is cold.
 By these distillations or rheumes, happeneth many other
 grienous diseases, besides those whereof I haue spoken,
 as in the head whirlingings, called in Latin Vertigines, sud-
 den swoondings, falling sicknesse, poses, stinking of the
 nose, called Polipus, sores in the mouth, toothach, pin and
 webbe in the eyes, dulnes in hearing, squinces, fretting of
 the bowels, with fires, shortnes of breath, grieve in the
 heart, palsies, ach in the muscules and ioynts: wherefore
 it is not be neglected. And I doe much maruaile that our
 Physitions doe not moze studiously prouide therefore re-
 medies. I my selfe was by the space of foure yeares conti-
 nually in this discriasie, and was counsailed by diuers Phi-
 sitions to keepe my head warme, and to vse Diatrion pi-
 perion, and such other hot things, as I haue rehearsed: at
 the last, feeling my selfe very feeble, and lacking appetite
 and sleepe, as I happened to reade the booke of Galen, De
 temperamentis, which treateth De inequali temperatura,

and

and afterward the first booke, De tuenda sanitate, I perceived that I had been long in an error. Wherefore first I did throw away my quilted cap, & my other close bonets, and onely did lye in thinne copse, which I have ever since used both winter and summer, and wore a light bonet of velvet onely, then made I Drimell after the doctrine of Galen, saying that I boyled in vinegar rootes of parslie and Fenell, with Endive, Citronie, and Betany, and after that I had taken it 3. daies continually, every day 3. spoonesfulls in the morning warme: then tooke I of the same Drimell, wherein I had infused and steeped one dramme of Agarike, & halfe a dramme of fine Reubarbe, the space of thre daies and thre nights, which I received in the morning, eating no meat sixe houres after, and that but a little broth of a boyled henne, whereof infused eight scowles abundant of choler and fleume: some after I slept soundly, and had good appetite to eate. After supper I would either eate a few Coriander seedes prepared, or swallow downe a little fine Pastir, and so bare wine, and dranke onely ale, and that but little, stale and also warmed. And sometime in the morning would take a perfume of Storax calamita, and now and then I would put into my nosegaylles either a leafe of greene Lavrell, or Betany, or water of Parier brysed, which caused the humors to distill by my nosegayls. And if I lacked Storax, I tooke for a perfume the rindes of old Rosemary, and burned them, and held my mouth over the fume, closing mine eyes: afterward to comfort my stomacke and make it strong, sometime I would eate with my meate a little white pepper grosse brysed, sometime Galens electuary made of the wyce of Quinces, called Diacodonion, sometime marmalade of quinces, or a quince roasted. And by this diet, I thank almighty God, unto who onely be given all glorie, I was reduced into a better state in my stomacke and head, then I was sixtene yeares before, as it may appeare unto the which have long knowne me. And this have I not written for vaine glorie, or of presumption, but to the intent that they which have their

their bodies in like temperature as mine was, that is to say, being cholerike of complexion, and hauing rheumes falling out of a hot head, may if they list assay mine experience, or in the stead of my sayd infusion, take Hierapiera, with ale or water to purge them, whereof shall not insue so much peril, as of corrupted syrups, and other confections called Magistrates, made with old rotten drugs, though the Physicians be neuer so well learned. In bodies of other temperature, I would not that mine experience should be practised but with discretion, tempering the medicine, as y^e qualities of the stomack and head doe require, remembryng alway that hot rheumes be thin & subtil, cold rheumes be for the most part thicke. And that they which be thin, would be made thicke, that they pierce not so fast. And y^e they which be thicke, would be made thin, that they may the sooner be purged. Finally, this dare I affirme, that the rheumes, which of late time haue been more frequent in this realme, then they were wont to be fortye yeares passed, haue happened of none occasion more then of banquetings after supper, and drynking much, specially wine a little after sleepe. Another thing is the keeping the head too hot or too long covered, whereby the brayne, which is naturally colde, is dis-tempered with hot vapours ascending from the stomack, those same vapours being let to enapozate, or passe forth out of the head, and therefore be concreate or gathered into a humour superfluous, which stilleth downe effluues out of the head into the places before rehearsed. Yet now a daies if a boy of 7. yeares of age, or a young man of 20. yeares, haue not two caps on his head, he & his friends will think that he may not continue in health. And if the inner cap be not of velvet, or satin, a serious man feareth to lose his credence. A Parson, Vicar, or parson priest, by vsing these velvet caps imbroidered with laces, doe make some men thinke that they be ashamed of their crownes, that late token of the order of Priesthood, the which notable abuse, I much maruaile that the Bishops will suffer, specially they which haue had leisure to reade the woordes of S. Ciprian,

S. Hic.

S. Hierom, Chrysostomus, S. Ambrose, and sundrie decrees made by the old Fathers concerning the honest besture of priests, which although it seeme a light matter to some men, yet it augmenteth or diminisheth not a little in priests the estimation of their conditions. Salomon confirming the same, saying: The garment, the gate, and laughter of a man declareth what he is. But this matter will I leaue to another place, where I intend to speake more abundantly of it, if it be not the sooner amended. Now to conclude, as long as the said occasions continue, so long men shall not be without rheumes, although they were all perfect Physicians.

By what tokens one may know whether the stomach and head be hot or cold.

Now to returne to the remedies against the sayd annoyance, whereof happeneth so many great sicknesses, I will be bold to write a little out of the workes of the most famous and expert Physicians. First, the cause of the rheume must be digested, after expelled, thirdly diuerted, that is to say, turned from the eye or throte into the nose, from whence it may bee more easily purged. Fourthly, it may be stopped that it shall not distill. In hot distillations the head is very hot, in feeling the rheume being in the mouth, he is thin and warme, the tongue or cheekes within blistered, the face sometime redder then it is accustomed to be, sometime a burning within the nose. To them which haue this hot rheume, may be giuen the seed of white Popie, Diacodion made of the heads of white Popie & raine water. Amylum with milke, if there be no feuer, penides, mallowes, ozage, gourdes, and spinage, boyled and eaten with oyle of Almonds, syrupe of violets, nenuphar, or the wine of swete pomegranates, the water of a great Cucumber, boyled with a little sugar being dronke, doth mitigate choler, stoppeth the rheume, and easily loseth the belly: the seedes of Millons brayed in a mortar with water, & strained with soft bread, hauing sugar put to it, maketh an excellent good meate against the hot rheumes:

plaisters made of barley brused, violets, poppie and Camomill boyled in water, wherein sponges or linnen clothes be dipt, should bee layed on the head, and the genitozies or legges therewith washed. If the sicke man cannot sleepe, then the sayd parts with the belly and fundament shall be annoynted with the oyles of Violets and Penuphar, the sauour of Camphar in Rosewater with violets, is good in that case. Galen exhorteth, and I haue proued, that in a very hot rheume, which hath skilled fast, the pouring of cold water vpon ones head, had stinted the rheume. He that is therein diseased, must eschew going in the sunne, or to come nigh a great fire, or to stand, or be long couered, or to weare much on his head, he must rest much, and prouoke himselfe to sleepe a night, but not very long, and to lye on the one side on a hard bed, having his head high: also rubbing of his legges before meales, is very wholesome. Cold rheumes bee perceiued by coldnesse of the humour and head, with palenes of the visage, all cold things increasing y^e rheume. These things are good against it, the decoction of Cicer with hony and raisins, silberd nuttes tossed, and eaten after meales: nothing is more wholesome then abstinence, specially in the euening: they which haue it, must beware of Northerne windes, the Mooneshine by night, washing in cold water, and to bee long bareheaded. The seedes of Nigella a little tossed, and put into a peece of thin Sarcelnet, and sinelled vnto, stoppeth the rheumes.

Preſsing in the beginning of rheume, is dispraised of Galen, but after that the matter is digested, it is very wholesome: that may bee made with leaues of Lavrell, or Bettonie put into the noſethrills, the iuyce of Coleworts, the rootes of red Bêtes, water of Marioram. A pretie medicine for that purpose proued. The iuyce of young Bêtes and Marioram, of each one ounce, good white wine eight ounces, Saffron the weight of two pence, that being bet and taken in the mouth, shall be drawne by with breath to the place, whereby the distillations falleth out of the nose into the mouth. And if the rheume do distill into y^e cheekes
and

and teeth, I haue proued, that the iuyce of ground Iuy, and that hearbe which wee call House-eare, taken within a quill into the nolethills, oftentimes purgeth exceedingly the rheumes, and taketh away the ach of the teeth.

Gargarising, if it bee not discretely vsed, may doe more harme then good, bying downe much abundance of matter vndigested: but taken in order with water, hony and pepper, or with Hysope and figges boyled in white wine, and taken very hot in a gargarise is right conuenient.

For compassion which I haue of them that bee vexed with toothach caused of rheumes, I will by the leaue of Physicians, conclude this chapter with an excellent medicine against the sayd passion, which is written of an honorable Physician of late yeres, which medicine also maketh the teeth fast which be loose, and also stoppeth the superfluous blæding of the gummes, where with y breath is made vnsauery. Take the rindes of Caper rootes, the rootes of brambles, which doe beare blacke berries, the flowers of Pomegranats called balaustia, of euery of them the waight of two duckets, Pelitorie of Spaine one ducket, seede of white Benbane, the rinds of Mandrage, of euery of them one ducket and a halfe, Spourge of the garden one handfull, Alome of the rock two duckets: boyle al these in white wine or claret, which is very rough in taste, and straine it therewith, and let the patient oftentimes wash his mouth. Albeit I will counsaile them which will take this medicine or any other, first to purge the cause of the rheumes, as befoze is rehearsed, or in any other wise, as they shall be counsailed by well learned and discret Physicians.

Of Lassitude. CAP. 3.

Lassitude is a disposition toward sicknesse, wherein a man seeleth a sozenes, a swelling, or an inflammation. Sozenes happeneth of humours sharpe and gnawing, as after great exercise and labours, which lassitude happeneth to them, whose bodies are full of ill iuyce and excrements. Also after cruditie in the which are not exercised,

Actius lib. 3.

Galen de tuen.
sanit. lib. 3.

or doe abide long in the heate of the sunne. It may also bee in the bodie wherein is good iuyce, if he be fatigate with immoderate exercise. In them which doe feele this lassitude, the skinne appeareth thicke and rough, and there is felt a grieve sometime in the skinne onely, sometime also in the flesh, as it were of a soze. The cure thereof is by much and pleasant rubbing with swæte oyles, which haue not the vertue to restraine or close, and that with many hands, & after ward to exercise moderatly, and to bee bained in water swæt and temperate in heate: also then must be giuen meates of good iuyce, pottage but seldome, wine is not to be forbidden: for vnto wine vnneth any thing may be compared, that so well digesteth crude humours: it also prouoketh sweate and vrine, and maketh one to sleepe soundly. But if this lassitude doe abide the night and day following, or wareth more and more, then if the patient be of good strength and yong, and hath abundance of blood, let him be let blood, or prouoke the hemerhoides or piles to blæde if they do appeare. But if it proceed of the malice of any humour without abundance of blood, then resort to purgations apt for the humour that grieueth. The tokens whereof shall appeare as well by the colour of the skin & diet preceding, as by vrine, ordure, sweat, thirst, appetite, as it is rehearsed befoze in the complexions. If the ill blood be little in quantitie, and the crude humours abundant, the shall he not bee let blood, nor vehemently purged, neither shall exercise or moue himselfe, or be bained. For al exercise carrieth humours throughout all the bodie, and stoppeth the powers: wherefoze these manner of persons should be kept in rest, & such meates, drinckes, & medicines, should be giuen to them which should attenuate or dissolue the grossnes of the humours without notable heate, as Ortmell, barley water, & mulse, if the patient abhoze not hony. And soasmuch as in þe sayd persons comonly there is abundace of wind about the stomack, therfoze pepper, specially long pepper or white is very conuenient to be vsed, and the medicine befoze written, called *Diaspoliticum*. When the humours

humours are dissolued, then it is good to drinke white wine, or small claret wine moderately.

Lassitude extensive. CAP. 4.

When one thinketh that hee doth seele a swelling or boyling of the body, where indeed there doth not appeare in sight or touching any swelling, that is called lassitude extensive, if it happeneth without exercise, or vehement moving: this doth happen of excessive multitude of humours, which doe extend the muscules or filles. In this no sozenes is felt, but onely an heavines with extention or thrusting out of the body. And because that there is abundance of blood in the body, best remedie is to bee let blood about the elbow or ancle, after to be purged, then to vse soft fricassies with oyles afoze rehearsed, afterward much rest and temperate bathes, and meates lacking sharpenes and being absterfue.

Lassitude, with the feeling of inflammation. CAP. 5.

If without any moving, the muscules and flesh arise upon the bodie as it smelleth with great paines and exceeding heate, then soone after followeth most hottest fevers, except it be prevented by letting of blood, & that in abundance, and almost to swooning: but it were more sure to bee let blood twice in one day, the first time without swooning, at the next time swooning is not to be feared. If the greefe be in the necke or head, the blood must bee let of the veine called Cephalea, or the shoulder veine. If it be in the bulke or uppermost part of the body, then must the veine be cut, which is called Basilica, or the innermost veine. If all the body be griued, then cut the veine which is called Mediana, or the middle veine. If a fever remaine after blood letting, then order him with the diet of them that have fevers, which ye shall find written hereafter. If no fever remaine, then vse moderate fricassies and little eating, and that of meates having good iuyce, increasing by little and little to the naturall dyet.

Diet of them that are ready to fall into sicknes. C A P. 6.

Now to returne eftsoones to speake of dyet, it is to be remembred, that they which are readie to fall into diseases, they are prepared thereunto either by repletion or superfluous humours or else by cruditie, or malice of humours which are in them. As touching the first, the generall dyet must bee such, as thereby the humours may bee attenuate, and by conuenient euacuation, brought to a moderate quantitie.

As for the second must bee corrected with meates and drinckes of contrary qualities, hauing alway respect to the age of the person, time of the yeare, place of habitation, and most specially the vniuersall complexion. For choler offending in an old man, in winter time in a cold country, or the person being of his naturall complexion, fleumatick or melancholy, would not bee so abundantly expulsed or subdued, as if it bee in one young and lustie, in the hotte sommer, in the countries where the Sunne feruently burneth, or the person of his proper nature is very cholericke.

And in likewise contrary. Wherefore euery man knowing his owne naturall complexion, with the qualitie of the humour that offendeth, let him make temperance his chief cooke, and remembryng that which I haue before declared, ordaine to himselfe such dyet, as may reforme the offence with none or little annoyance to his vniuersall complexion. And if he can so doe, hee shall happily escape, not onely diuers sicknesses, but also the most pernicious danger, proceeding of corrupted drugges or spyces, whereof some couetous apothecaries do make medicines, maugre the heads of good and well learned Physitions.

Sickenes most common to peculiar times of the
yeare and ages. C A P. 7.

Although I doe not intend to write of the cure of egrotudes or sicknesses confirmed, as well because it might be reputed in me a great presumption, as also for asmuch
as

as it were very perilous, to divulgate that noble science to common people, not learned in liberall sciences and Philosophie, which bee required to be sufficiently in a Philosophie. And moreover many bookes of Hippocrates and Galen ought to bee reade, before that one doe take vpon him the generall cure of mens bodies, yet notwithstanding I trust I may without any note of arrogancie write, what diseases doe most happen in sundrie times of the yeare, and ages of men and women, with some significations, whereby the discripſion or distemperature of the body is perceiued, to the intent that the Philosophie being farre off, may be truly enformed, considering that byrnes farre caried do often deceiue them, and likewise lacke of the sight of the patient, and inquisition of thinges which doe precede or follow the sickenes. And with this I trust none honest and charitable Philosophie will bee offended, but rather giue to mee thanks for my diligence, in the aduancing of their estimation, which by lacke of perfect instruction hath bene appayzed.

Sicknesſes of spring time.

Diseases proceeding of melancholy, as madnes, falling sicknesſe, bleedings, squinces, poſes, hoarſenes, coughes, lepryes, scabbes, ach in the ioynts.

Sicknesſes of Sommer.

Many of the said diseases, also feuers, continuall hot feuers, feuers tertiane, quartaine, vomites, ſtires, watering of eyes, paines of the eares, blisters and sores of the mouth and sweatings.

Sicknesſes of autumnne.

Diuers of sommer sicknesſes, & opilations of the spleene, dropſies, consumptions, stranguillions, costiuenes, ach in the huckle bones, shortnes of winde, fretting of the bowels, falling sicknesſe, and melancholicke diseases.

Sicknesſes of Winter.

Stiches and griefs in the sides, inflammation of the lungs, rheumes, coughes, paines in the breaſt, sides, and loynes, headache, and palsies.

Sicknesſ-

Sicknesses happening to children.

When they be new borne, there do happen to them sores in the mouth called Aphte, vomiting, coughes, watching, fearefulnesse, inflammations of the nauell, moisture of the eares. When they bryede teeth, itching of the gummes, feuers, crampes, and laskes.

When they ware elder, then be they grieved with kernels, opennes of the mould of the head, shortnes of winde, the stone of the bladder, worms in the belly, waters, swelling vnder the chin, and in England commonly purpilles, measles, and small pokes.

Sicknesses happening to yong men from 14. yeares of age.

Feuers quotidiane, tertiane, quartaine, hot feuers, spitting or vomiting of bloud, pluresies, diseases of the sides, inflammation of the lunges, lethargies, frensie, hot sicknesses, cholericke passions, costiuenes of vehement laskes.

Sicknesses of age.

Difficultie of breath, rheumes with coughes, stranguition, and difficultie in pissing, ach in the ioyntes, diseases in the raines, swimnings in the head, palsies, itching of all the bodie, lacke of sleepe, moisture in the eyes and eares, dulnesse of sight, hardnes of hearing, tifficknes or shortnes of breath.

Although many of the said sicknesses doe happen in euery time and age, yet because they be most frequented in the said times and ages, I haue written them to the intent that in the ages and times most inclined vnto the, such thinges might bee then eschewed, which are apte to ingender the sayd diseases.

The generall significations and tokens
of sicknes. CAP. 8.

If the body be hotter, colder, moyster, dryer, leaner, fuller, the colour moze pale or swart, the eyes moze hollow than is accustomed to bee, it signifieth that the bodie is disposed to sicknes, or already sicke.

The

The braine sicke.	Raving. Forgetfulness. Fantasie. Humours coming from the roose of the mouth, the eyes, the nose, or the eares. Watch. Slepe.
The heart sicke.	Difficultie of breath. Trembling of the heart. Beating of the pulse. Feuers. Cold. Diuersitie of colours. Griefe about the heart. Lacke or abundance of humours. The fourme of the bodie altered. Palenes.
The liuer sicke.	Concoction. Digestion. Alteration of excrements accustomed. Paine in the place of the liuer. Swelling. Difficultie of breath.
The sto- mack sicke.	Concoction slow or quick. Appetite of moyst or dry, dull or quick. Separation of excrements moyst, or hard with their colours. Pering. Belching. Vomiting with paine & difficultie of breath. Urine much or little with the colour & sub- stance too red, or too pale, too thick, or too thin.
The breast sicke.	Difficultie of breath. Cough. Spitting. Paine in the breast.

This haue I witten not to giue iudgement thereby, but onely for the patient to haue in a readines, to the intent that whatsoeuer he seeleth, or perceiue in euery of the sayd things, thereof to instruct his Physitian toherunto, to he may adapt his counsaile and remedies.

Of vrines. CAP. 9.

Forasmuch as now a daies the most common iudgemēt in sicknesse is by vrines, which being farre carried, or much moued, or standing long, after that it is made, the forme therof is so altered, that the Physitian shall not perfectly perceiue the naturall colour nor contents, although it be neuer so wel chased at the fire, as Actuarius and other great learned men doe affirme. I will therefore somewhat speake of vrines, not so much as a Physitian knoweth, but as much as is necessarie to euery man for to perceiue the place and cause of his grieffe, wherby he may the better instruct the Physitian.

First in vrine foure things are to be considered, that is to say, the substance, the colour, the regions or parts of the vrine, and the contents or things therein contained.

Also forasmuch as in the body of man be foure qualities, heate, cold, moysture, and dryth, two of them heate & cold, are causes of the colour, dryth and moysture, are causes of the substance. Whereouer in vrine, being in a vessell apt thereunto to be seene are thre regions. The lowest region in the bottome of the vrinall, containing the spaces of two fingers or little more. The middle region, from whence the lowest ended vnto the circle. The highest region is the circle. The highnes of the colour signifieth heate: the pale, blacke, or greene, signifieth cold. Also the grossenes or thicknes of the vrine, signifieth moysture, the clærenes or thinnes, signifieth dryth.

The colours of the vrines.

Colour of bright gold. } Perfect digestion.
 Colour of gilt. }

Red as a red apple or cherrie.

Base red, like to Bole armoniacke, or

Saffron dyie.

Red glowing like fire.

Colour of a beasts liuer.

Colour of darke red wine.

Greene like to coleworts.

Leadie colour.

Blacke as inke.

Blacke as horne.

White cleere as water.

Gray as a horne.

White as whay.

Colour of a Camels haire.

Pale like to broth of flesh

sodden.

Citrine colour or yellowe.

Subcitrine or paler.

White and thinne betokeneth melancholy to haue dominion.

White and thicke, signifieth fleume.

Red and thicke, betokeneth sanguine.

Redde and thinne betokeneth choler to haue the sone raigntie.

The substance of the vrine. CAP. IO.

AT the first pissing all vrines well nigh do appeare thin, as long as they doe abide warme: for naturall heate, during the time that it preuaileth, suffreth not that the li- cour, which is the substance of the vrine, to congeale or be thicke for any occasion, but after that heate is gone, some vrines shortly, some a longer time after ware thick. Like- wise sometime some are pisset thicker, & after ware cleere, some remaine still as they were made, some be meetly thick as they were troubled, some very thick & grosse. They that ware cleere, some do gather that which is thick into the bo- tome of y^e vzinall, some remaine troubled, y^e grossenes not

withstanding gathered in the bottome. Semblably the diuersitie of thinne or subtill vaines must be perceiued, that is to say, that some are very subtill, as water, some lesse subtill, some in a meane betwene thicke and thinne.

Of thinges contayned in the vaine, some doe descende down to the bottome, and bee called in a græke word Hypostasis, in english some call it the groundes, some the residence, which if it be whifte, light rising vp from the bottom of the vinnall, like a peare, it signifieth health, if it bee of any other figure or colour, it betokeneth some annoyauce. If like things bee seene in the middle of the vinnall, they be called sublations, if they appoach vnto the highest region of the vaine, they bee named cloudes, in latine Nebula. The groundes or residences not perfect, some is like little red betches, and is called in latine Orobea, some is like to bran of wheate ground, and seuered from the meale, and is called bzannie residence, in latine Furfurea, some be like vnto plates hauing bredth and length without thickenesse, and may bee named plat residence, in latine Laminea, some is like to meale, wheate, or barley, and may be named mealy residence, in latine Similacea.

There is also seene in the vaine like to white hayres, some longer, some shorter, sometime like to ragges some what red. There is also seene in the vttermoost part of the vaine, sometime a some of froth, sometimes bels or bubbles, sometime there swimmeth in the vaine, a thing like a cobweb, otherwhile there is about the circle, as it were the renting of cloth, sometime there is in like vaine the mores of the sunne, sometime like the matter of a soze, otherwise like the seed of a mā, also granel or sand. And in these things may bee diuers coloures, some white, some red, some betwene both, some pelow, some gray, and some blacke. All this must be diligently marked, and thereof separately to aduertise the phisition, vnto whom I refer the iudgement of the sicknes for the cause afoze rehearsed, and for asmuch as the iudgement of them is very subtill.

Semblably of ordure whether it be very thinne or very
thicke

thicke, what other matter issueth out with it, what colour it is of, the sauour very great, little or none if it were easily expelled, or painefully, how oft or how seldom.

Moreover of sweat what colour it is of, and of what sauour, if in tasting it be salt, soure, bitter, or unsauerie.

Also the vomit if it be of one colour or many, if it do smel horribly, of what humour it had most abundance, if it were fasting, or after meales, if it were painfull or easie.

Likewise spittle whether it be thicke or thine, or mixt with bloud, or matter corrupt, accordingly of the humour issuing out at the nose, and if that be bloud, then whether it be red, watric or blacke.

Moreover, it may not be forgotten, to aduertise the phisition of the dyet vsed by the patient, as wel alsoe the sickness, as in the time of the sickness, his age, the strength of his body, his exercise and place, where he longest abode in his youth, whether it were high or low, watric or drie, hot or colde.

This I trust shall be sufficient to instruct a phisition, he that desireth to knowe more particularly hereof, let him reade the bookes of Hippocrates, Galen, Cornelius Celsus, Actuarius, Paulus, and diuers other late writers, for this little treatise may not receiue it.

The precepts of the ancient phisition Diocles to King Antigonus. CAP. II.

WE will now deuide the body of man into foure parts, the head, the bulke called in Latine Thorax, which containeth the breast, the sides, the stomack and intrasles. The belly, called in latine Venter, containeth the paunch and bowels. Also the bladder called in latine Vesica, in the which name, is also contained the conduits by the which vrine passeth. When any disease approacheth to the head, these tokens do commonly precede, swimming in the head, headache, heauines of the browes, sounding in the eares, pricking in the temples, the eyes in the morning doe water or ware dym, the smelling is dull, the gummes doe swell.

When thou seelest such tokens, forthwith purge the head with some what, not with vehement medicines, but taking Slope or organum, & the crops of them boyle with white or claret wine halfe a pint, and therewith gargarise your mouth fasting, vntil the fleum be purged out of your head: this is the easiest medicine in diseases of the head.

It is also very holesome to gargarise the mouth & breast with hony water, whereunto mustard is put and mingled, but first the head must be rubbed with a warme cloth, that the fleum may easily come out of the head. And if these tokens be neglected, these manner of sicknesses do follow soon after, bleared eyes and humours letting the sight, cleftes in the eares, swellinges in the necke full of matter called the kings euill, corruption of the braines, poles or rheumes, heauines of the head, and tothache. When the bulke is like to suffer any sickness, it is perceiued by these tokens, all the bodie is in a sweat, the spittle is either salt or bitter, or cholerick, the sides and shoulders doe ake without any occasion, the patient gapeth often, also there doth happen much waking, suffocations or lacke of breath, thirst after sleepe, the mind is bered with heauines, also the breast and armes are very cold, and the hands doe tremble. Against these things, this remedy may be prouided. After a moderate supper assay to vomite without any medicine, vomite is also profitable, which meate doth follow. He that in such wise wil vomit, let him eat hastily smal radish roots, townerkes, roket, senny, or purslaine, and drinke after it a great quantity of warme water, and prouoke himselfe to vomit. He that setteth little by the said tokens, let him fear these sicknesses following, the pluresie, the sickness of the lungs, melancholie or madnes, sharp feuers, the lethargie, inflammation with yering. If any sicknesse bee towarde the belly, they may be espied by these tokens, & belly is first wrapped together, and in it selfe is troubled, all meates and drinkes doe seeme bitter in taste, he seeleth heauines in his knees, a stiffness in his loynes, and wearines in all his body, without any occasion, a sleepines in his legs, with a
little

little feuer: when thou feelst these tokens, mollify the belly, not with medicine, but with good order of diet, for it is best and most sure, to vse those things, wherof lightly may ensue none annoyance, in the number of them are baxes boyled in water of honie, Garlicke scdden, Galswes, Sozell, Mercurie, and all thinges condite in honie. All these doe expell the ordure of the bellie: but if anie of the sayd signes, doe more and more increase, the licour where in the seed of Carthamus called also Cnicus is boyled, is a pleasant sure medicine, small colewoytes boyled in a good quantitie of water, the licoure thereof in measure two pintes, sauing the third part of a pint with honie and salte being dronken, shall profite much. Cicer & the pulse called in latine Erum, in english (I suppose) chits in water, drū fasting hath y same effect. To the which set little by y said tokens, these diseases do suddenly happen. Flure of the belly, bloudie flure, slippernes of the bowels, paines in the guttes, ach in the huckle bones, the feuer tertian, the gout, the apoplexy or palsiey in the lims. Demberhoydes, aking of ioynts. When the bladder is towarde any sickenesse, it is perceined by these tokens, fulnes felt after little meat, breaking winde downe warde and upwarde, palenesse of colour in all the body, heauie or troublous sleepes, the vrine pale and passing foozth painefully, swelling about the coddies, & priuy members. When these tokens appeare, the it is expedient to haue remedye of odoriferous thinges, which doe expell vyne, which shall bee done without any perill, with the rootes of fenell and parcely steeped one or two daies in good white wine, and to drinke thereof fasting euery morning thre ounces and two drams, with the water of wilde Carets or Cliecampane, which of these is nexte at hande, euery of them haue like effect. Also water wherein the peason called in latine Ciceres are steeped, being drunke with wine is like commodious. Hee that neglecteth the said tokens, let him looke for these sicknesses following, the droppe, the greatnes of the spleen, grieve in the liuer, y stone, ach of back, or pains in the raines, y difficulty

of vyne, fulnes of the belly. In all these things that wee haue spoken of, wee shall giue to children most easie medicines, to men those that bee stronger in working. This diet of Diocles, although at this time it seemeth not most pleasant, nor according to the practise now vsed, yet being tempered with that which I haue before remembred, something may be found in it, which being experienced, may be as commodious for the health of mans bodie, as the dyet which is moze curious or pleasant.

Of them in whose stomacke meate is
corrupted. CAP. 12.

They in whom customably meate is corrupted, let them afoze that they eat any meat, assay to vomit, drinking sweete wine, abstaine drinking sweet wine, abstaine from meats that ingender botches, inflammations, and sumous riuations or vapors, & take such as nourish good iuyce, and chuse them out which doe mollifie the belly, and at sundrie times take them. It is also good to take temperately that which loseth the belly, as the medicine called *Piscra*, and to abstaine from such things whereby ill iuyce is gathered, and doe ingender sickneses, hard to be cured or neuer, as gowtes, bone-ach, paine of the raincs, &c.

Of the vertue of meates. CAP. 13.

He that is studious about the conseruation of health, he needeth to know the vertue of meats. The meat which hath vertue to extenuate, or make humours subtiler, it openeth the pores, and bringeth forth that which is fast in the flesh, it maketh that which is clammy subtiler, and doth extenuate or relent that which is fat, it bringeth forth that which abideth long in the belly: but that which is eaten, is a superfluitie, watry, and cholerike, and at length maketh melancholike bloud: wherefoze much vsing of them is prohibited, specially to them that are cholerike, and only serueth for them that are replete with fleume, crude or vndigested humours, clammy or fat. The diet of fattening things,

things, doth nourish abundantly, so that the stomack and liver do digest well, meat of good iuyce maketh good blood, but yet stoppeth the liver and spleene. These doe they, which make fat humours onely, as the pulse called Lenticula, and they that are slimy like mallowes: some do make hot humours and be also slimie, as fishes with hard shels. Finally, the diet which doth extenuate and make leane, is moze sure for keeping of health, then that which fatteth much. Nourishing meates would be therefore moderately vsed, when a man perceiveth himselfe to have neede thereof, it may be most surely vsed of them that be exercised temperatly, and can sleepe when they list. They that cannot sleepe by reason of exercise, let them eschew fadding meates, let none idle person attempt to vse them. In the preservation of health, sluggishie is the greatest mischiefe. Like as temperate moving is good, so is the meate which be twixene thicke and thinne, unto mans health most convenient, which ingendreth blood, according to the competent constitution of mans bodie, and therefore it is to be chiefly vsed. Meate of ill iuyce is alway noysfull, wherefore it ought to bee eschewed. Likewise the varietie of meates is to be observed diligently, for it is a great thing to couple well together things of contrary vertues: for if they bee not well digested, that which is received may bring displeasure.

A Diet preservative in the time of pestilence. CAP. 14.

The bodies most apt to bee infected, are specially sanguine, next cholerike, then fleugmatike, last melancholike: for in them the humour being cold and drie, is most vnapt to receiue putrifaction, having also strait passages by which the venim must passe. The diet convenient for that time, is to abstaine from meates inflaming and opening the pores: also from heate of the sunne, fro too much heate of fire, of garments, from euery hot hearbe, & much vse of tart things, except Onyons and Cicorie, of Radish

with vineger, for they doe resist against venim: from wine
 very fumish, exercise incontinent after meales, from swea-
 ting, from all things that will cause opilation, and putrifi-
 cation: from things hot and moyst, where moysture hath
 the dominion in a degre, specially being not sufficiently
 boyled: also from milke, except it bee in a little quantitie,
 and that with a little sugar. Fruites and hearbes cold and
 drie, and therewith so we or somewhat bitter, are not pro-
 hibited. If ye eate figges, grapes, or swete cherries, eate
 after them of an Dreng with salt. If ye eate things cold
 and moyst, as Cucumbers, Melons, fish soft and fresh, or
 Damfens, eate by and by after some Fenell and Dreng
 with salt, drinke there with a draught of good wine. Be-
 ware of Mushromes, much Purflane, Gourds, and all o-
 ther things, which will soone putrifie: notwithstanding,
 I will not forbid eating of Lettise with a fewe Mints, or
 mixt with Cinamom. All things so we are commended as
 well in diet conservatiue, as in that which is curatiue or
 healthie, except where there is straitnes of the breast, or
 weakenes of the stomacke, then ought they to be tempered
 with sugar, salt, Almond milke, Cinamom, pepper, fenell,
 saffron, eggs, and some thing that is fat and vinctuous. Ca-
 pers are good to be used with vineger. Cheese very fat and
 salt is not commended, no more is Colewortz or any kind
 of pulse, except chittes, great peason, rapes, nor spinage is
 good. Also there be forbidden roket & mustard, much wine
 and egges, except they be eaten with sozell sause, vineger,
 or iyce of Drenges, parslip, and parsnips be good. New
 wines be noysfull, let the meate bee somewhat more then
 drinke, but yet sustaine not too much hunger, nor thirst,
 beware of lecherie, of cloudie weather and close, eschew
 much resort or throng of people, winds coming from fens
 or mores, from sleepe at none, vse with your meate this
 powder, saunders red halfe an ounce, Cinamom 3. drams
 & a halfe, saffron halfe a dram. After your meat eate a little
 of coriander seed wel prepared. In y morning at a sepe-
 rate fire, kember your head backward, cleanse your bodie & head
 of

of all superfluities, vse also moderate fricassies with sweet perfumes and odours, wash oftentimes your face & hands with pure vineger mixt with rose water. In cold weather mixe it with mints, Baulme, Rue, or Pyrites, and sometimes with clones: in hot sommer with roses or violets. Aboue all things vse to make white wine, good white vineger roset, water of roses, in equall portions, put thereunto a little setiuall, or of the rind of a Cytron, and drinke therof a little, and oftentimes wash therewith your hands, and visage. Medicines preseruatiue against the pestilence, which be alway most readie, are these, a fig with rue, and a walnut eaten fasting, also triacle, or mithridate, to olde men a dram weight, to young halfe a dram, or a scruple dissolved into vineger and rose water, and in water of tormentill, scabiose, or baulme, if the plague bee in Sommer: if it be in winter, put to the waters some white wine. Also the pilles called comonly Pillulæ ralis (but in deed they were inuented by Rufus) are very excellent, specially if the aloë, which is in it bee washed, and thereunto added a little Bolus amenus & Terra sagillata. And if the person bee of hot complexion, a quantitie of sozell seede, and red corall, this confectionated with syrope of cytrons in colde complexions, or to olde men with white wine, vse them every third daye, one pill at a time, three houres or foure afoze dinner or supper. If ye take triacle or mithridate, abstain from meate at the least sixe houres after. A piece of the roote of a settuall, bozne in the mouth, preserueth from infection. In likewise doth sozell chewed fasting, and the iuyce sucked do tunc. To poore men, Marcilius was wonte to giue a tosse of bread steeped in vineger, with a piece of an Onion, or Rue. All thinges which bee cordiall, that is to say, which do in any wise comfort the heart, doe resist pestilence, beehement anger, or heauines be very pernicious.

Other moze exquisite and costly preservations, I purposely passe ouer, which Marcilius and other phisitions do write so abundantly, for as much I desire to bee in this worke compendious. One thing I had almost forgotten,

that there is no better preseruatīue, then to līse from the place corrupted betime and farre off, and to let none approach you, that hath made their abode where the plague is feruent. Moreover receiue not into your house any stuffe, that commeth out of a house wherein any person hath bin infected. For it hath bene seene, that such stuffe lying in a coffer fast shut by the space of two yeares, after that coffer hath bene opened, they which haue stood nigh to it haue bene infected, and some after haue dyed. But here I alway except the power of God, which is wonderfull, and also mercifull, aboue mans reason, or counsaile, preseruing or striking whome, when, and where it shall like his maiestie: to whom be glory and praise euerlasting. Amen.

Thus make I an end of this treatise, desiring them that shall take profite thereby, to defend it against enuious disdain, on whom I haue set the aduenture for the loue that I beare to my countrie, requiring all honest Physitions to remember, that the intent of my labour was, that mē and women reading this worke, and obseruing the counsailes therein, should adapt thereby their bodies to receiue more sure remedie, by the medicines prepared by good Physitions in dangerous sicknesses, they keeping good diet and enforming diligently the same phisitions of the manner of their affects, passions, and sensible tokens. And so shall the noble and most necessary science of phisicke, with the ministers thereof, escape the slander which they haue of long time susteyned, and according to the precepte of the wise man be worthily honored, for as much as the highest God did create the phisition for mans necessity, and of the earth created medicine, and the wise man shall not abhorre it. Thus fare ye wel gentle readers, and forget me not with your good report, and pray to God that I bee neuer worse occupied.

FINIS.

